The Collection of Hindu Law Texts

Volume II. Part V.

YÂJÑAVALKYA SMRTI

WITH

MITÂKṢHARA

VÎRAMITRODAYA

AND

DÎPAKALIKÂ

PRÂYAŚCHITTÂDHYÂYA

Chapter I—On Impurities (Pages 1381-1486)

An English Translation with notes, explanations, etc.

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NOTE

The part now issued is the first of the five chapters in the **Prâyaśchittâdhyâya** of the **Smṛti** of **Yâjñavalkya**. The first two parts contain the **Âchârâdhyâya**; parts Nos. 3 and 4 contain the **Vyawahârâdhyâya** and this part and the next one *i. e.* No. 6 will cover the whole of the **Prâyaśchittâdhyâya**. This will have presented to the reader the whole of the **Smṛti** of **Yâjñavalkya** together with the two commentaries the **Mitâkṣharâ** and the **Vîramitrodaya** by **Vijñâneśwara** and **Mitramiśra** respectively, and also that of **S'ûlapâṇi**, representing severally the doctrines generally respected in India, with particular reference to the Benares and the Bengal schools as they interpret this great **Smṛti** only second in importance to **Manu**.

As intimated at the outset, after the next part *i. e.* 6th part is issued, the last part will contain a General Index and a General Introduction to the entire work.

Poona, 25th March 1940. The Editor.

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PRÂYAŚCHITTÂDHYÂYA

Chapter I — On Impurities

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YÂJÑAVALKYA-SMṚTI

TOGETHER WITH THE COMMENTARIES CALLED

THE MITÂKSHARÂ,

VÎRAMITRODAYA,

AND

DÎPAKALIKÂ.

THIRD BOOK

ON PENANCE[1]: PRÂYAŚCHITTA

Chapter I

On Impurities

Bow to the prosperous Gaṇeśa. Bow to Srî Saraswatî. Salutation to the revered preceptor.

Of the householders, the *Nitya*[2] and the *Naimittika*[3] duties have been stated. The duties incidental to the possession of certain qualifications, and the duties of a particular householder possessing the qualification of annointment[4] etc. have also been dealt at length.[5]

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1. प्रायश्चित्त–Expiation, by penance or any other means It has been defined thus:
 प्रायो नाम तप प्रोक्त चित्तं निश्चय उच्यते । तपोनिश्चयसयुक्तं प्रायश्चित्तं विदुर्बुधा ॥

 It is thus not merely bodily or physical disciplining that makes for a प्रायश्चित्त; the essence is the mental purification or purging of all undesirable acts of the mind and body; cf. the 'purging' of the English law.

2. नित्य—Ordinary, the daily routine performances or performances which are normal events in the daily programme *e. g* the bath, the *sandhyā*, oblations to the fire, and the like.

3. नैमित्तिक—Special or periodical performances incidental to particular occasions.

4. अभिषेकादिगुणयुक्तस्य गृहस्थविशेषस्य—a गृहस्थ is one carrying on in the second of the four stages or आश्रम in life viz ब्रह्मचर्य, गार्हस्थ, वानप्रस्थ and सन्यास, i. e. a householder. The particular गृहस्थ or householder referred to here is one who has been consecrated by the ritual of annointment, i. e the king See above (p. 631, ll. 1-2), where this गृहस्थ has been particularised as राज्ञ, 'of the king'.

5. प्रदर्शिता—प्रकर्षेण विदर्शिता i. e. in the Second Book above.

Now shall be discussed the exception to these by dealing with the exposition of impurities which become the cause for shortening their performance.

By the word 'impurity'[1] (*Âśaucha*), moreover, is stated 'the
5 condition which is capable of being removed by time, bath etc. as also one which becomes the cause for (the observance) of the rule regarding the offering of *piṇḍas* and the watery libations and of the prohibition against studies in regard to a person, and not merely[2] the unfitness for (the performance) of the duties. As for example, in the
10 text such as 'All the kindred under impurity' etc. the state of impurity (अशुद्धत्वम्), being mentioned here as the connotation of the word, is derived from the usage of the old and also from the rules of etymology, the term impurity according to the usage[3] of the old does not indicate the absence of eligibility with reference to one who is an
15 *Âhitâgni* and one who is initiated. Here the word 'impure' (*aśuddha*), is to be understood in its expressed sense, since, it is not (observed to be) used merely as indicative of unfitness for those who[4] have not established the consecrated fire, or who[5] have not been initiated, and also as it is controlled by popular usage and its etymological sense.
20 Moreover, if from the fact that a prohibition has been seen in regard to (the making of) donation etc. by those under impurity, and that unfitness is regarded as expressed by the word *âśaucha*, then, by the rule which is seen as prescribing (the rite of) the offering of the libation of water, etc. the fitness (also) for that will have been expressed;
25 and thus in such a case there would be the fault[6] of variableness in meaning. Therefore, this alternative suggestion is to be discarded.

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1. आशौच—Impurity, which may arise from several causes, such as birth, death, contamination, apostacy etc.

2. Here Vijñâneśwara refutes an opinion expressed elsewhere, मतान्तरं खण्डयति (Bâl.).

3. In line 8 for व्यवहारे read वृद्धव्यवहारे.

4. अनाहिताग्नि—one who has not consecrated the sacred fire by the special rituals prescribed therefor, and established it on the altar (आ + हित); one who has not performed the आधान i.e. the ritual of consecrating and maintaining the sacred fire of the अग्निहोत्र.

5. दीक्षित—one who has taken a vow and consecrated himself for a religious ceremony, until the completion of which he is declared to be above all rules of secular life, which may cause an interruption in the performance of the vow taken. (See e. g. Manu Ch. V. 88).

6. Cf. वाक्यभेद—See above p. 117; Note 4. See Jaimini II. 1. 46 सकृदुच्चरितः शब्दः सकृदेवार्थं गमयति. Sarkar's Tagore Law Lectures (1905) pp. 86-89 etc.

Now the Author states that which is to be performed by the *Sapiṇḍas* under impurity

Yâjñavalkya, Verses 1-2

One less than two years, (one) should bury; no water (one) should offer; after that, upto the cremation ground, should be followed, any other by the people of his community, when dead (1). 5

Reciting the *Yama*[1] *Sûkta*, and also the *Gâthâs*[2], he should be cremated with the *Laukika*[3] (ordinary) Fire; if initiated, (he should be cremated) in the manner of an *Āhitâgani*, with all the beneficial ceremonies (2). 10

Mitâkṣharâ:—**Ûne**, *less*, *i. e.* not completed two years, of whom, he **ûnadwiwarṣhaḥ**, is *less than two years*; such a one, when dead, **nikhanet**, (one) *should bury*, *i.e.* by making a pit in the ground shall place (in it), but shall not cremate; this is the meaning. And **na**, *not*, the rites, concerning the dead as (stated in the) text 'Libating water once'[4] etc. 15 **kuryât**, *one should offer*. This, moreover, after having bedecked with sandal paste, flowers, and other unguents, one should bury in a pure ground other than the cremation ground, free from any accumulation of bones, and outside the village. As says **Manu**[5]: "One who "is dead before the completion of two years, the relatives shall, after 20 "having decked him, bury outside (the village), in a pure ground where "there is no accumulation of bones. Not for him should the cremation "rite be offered, nor for him should be performed the water libations, "in the forest, leaving him like a piece of wood, they shall pass three "*days only (in impurity)*" 25

Of the expression 'In the forest, leave him like a piece of wood' this is the meaning: just as, after having left a piece of wood in a forest, they remain indifferent about it, even so, in the case of one

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1. यमसूक्त beginning with परेयिवांसं—Ṛgveda VII, 6.14.
2. यमगाथा—Ṛgveda VII. 3.11.
3. लौकिक—ordinary, worldly fire—as distinguished from the three sacrificial fires viz गार्हपत्य, आहवनीय and दक्षिण—
पिता वै गार्हपत्योऽग्निर्माताग्निर्दक्षिणः स्मृतः । गुरुराहवनीयस्तु साग्नित्रेता गरीयसी ॥ मनुस्मृ. II. 231.
In the preceding verses Manu compares these with the parents and the preceptors.
4. See verse 5 onwards.
5. Manu Ch. V. 68,

who has died when less than two years, leaving him buried in the dug up ground, in regard to him they should remain indifferent as to the performance of obsequies such as *śrâddha* etc.; thus by this illustration has been suggested the absence of the *śrâddha* and the
5 like performances which would follow as a ritualistic routine. He, moreover, after being besmeared with *ghee* while the *Yamagâthâs* are being recited, should be laid down (in the pit), vide the text of Yama: "One less than two years, when dead, besmeared with ghee; one "should bury outside (the village), chanting the *Yamagâthâ* and
10 "reciting the *Yamasûkta*."

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Tataḥ, other than *that*, *i.e.*, other than the one less than two years; itaraḥ, *any other*, *i.e.* he who has completed his two years; mṛtaḥ, *when dead*, *i.e.* when dead; such a one; upto the cremation ground jñâtibhiḥ, *by the people of his community*, *i.e.*, by his *Sapiṇḍas*[1] and *Samânodakas*
15 being headed by the seniors, anuvrajyaḥ, *should be followed*, *i.e.* should be followed after. From this very text it appears that going after one who is dead before the completion of two years is not obligatory.

And having followed, reciting Yamasûktam *i.e.* the *sûkta in honour of the deity Yama*, beginning with *Pareyivâṁsam*[2] etc. and japadbhiḥ,
20 *chanting*, the Gâthâs, he should, laukikena, *by the ordinary*, *i.e.* which is not consecrated, agninâ, *by fire*, cremate him if the dead had not set up the *Araṇi*[3]. When, however, the Araṇi exists, then he should be cremated by the fire churned out of it, and not by the ordinary fire; for its (*i.e* the *Araṇi's*) only purpose is its use to be made when
25 any act is to be accomplished with the fire. Ordinary fire, moreover, should be taken, excepting the *Chaṇḍâla* fire or the like. As Devala has said: "The *Chaṇḍâla*, the unclean fire, and the fire in the "room of a woman who has delivered a child; similarly, fire en-"kindled by a degraded person, and fire from a funeral pile are not
30 "under any circumstances fit to be used by the wise."

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1. See above p. 1100. The *sapiṇḍas* are relations within seven degrees, and the *samânodakas* are relatives seven degrees beyond the *sapiṇḍas*.

2. Ṛgveda VII. 6.14.

3. अरणि —अग्नियोनि—A piece of wood of the *Śamî* tree, used for kindling the sacred fire by attrition.

In this respect a special rule has been stated by **Laugâkṣhi**: "Silently[1] shall he perform the water libation, and silently also "shall he perform the *Samskâra*[2]; in case of all those on whom the "*Chûḍâ*[3] ceremony has been performed and in other cases also at "one's option, both." 5

Thus, this is the meaning: (In the case of a child dying) after the ceremony of the *Chauḍa* is performed, the (rites of the) fire and water must necessarily be performed as a rule. In other cases also, where the *Nâmakaraṇa*[4] ceremony is gone through, then even though the *Chûḍâ* (rite) was not performed, at one's option both *i.e.* the rites of offering 10 fire and water may be performed in silence with a desire for the elevation of the deceased and not obligatorily; thus there is the option.

By **Manu**[5] also a special rule has here been pointed out: "The rite of offering the watery oblation need not be performed by "the kinsmen for one who has not completed three years; for one, in 15 "whom the teeth had appeared, it may be performed (optionally), "as also when the naming ceremony has been performed." The use of the word 'water' is by force of association indicative by implication of the rite of offering fire also. From the wording in the text, "of one who has not completed three years[6]" by regard to 20 family usage, that the rule of offering the fire sacrament after the third year is inferrable, in the case when the tonsure has been performed. From the text of **Laugâkṣhi** that rule should be understood in the case of these even, for one over whom the sacrament of Chûḍâ has been performed even before three years 25

Upetaśchet, *if initiated, i.e.* if he has been initiated; **âhitâgnyâvṛtâ,** *in the manner of an Âhitâgni, i.e.* with the special cremation ritual for an *Âhitâgni*, with the procedure well-known in one's own *gṛhya*, he should be cremated with the ordinary fire only.

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1. तूष्णीम्—*cf. a similar rule as to women's sacramental ceremony;* 'तूष्णीमेताः क्रिया स्त्रीणां विवाहस्तु समन्त्रकः' Yâj I. 13, p *41 ll. 24-25 above.*

2. Samskâras (संस्काराः) are 48 stated viz *Gautama* Ch VIII. 14-26. See Subodhinî (on Yâj II 4) at p 6, ll 18-35

3. चूडा—चौलकर्म—The tonsure ceremony. See *Pâraskara* Gr. Sutra II 1.

4. नामकरण—*The ceremony of naming the child. See Pâraskara Gr. S I. 17.*

5. Ch. V. 70

6. On page 162 l. 14 strike off the stop-line after वचनात्.

Arthavat, *with all beneficial ceremonies.* This is the meaning; Whatever is permissible as the particular form of cremation fixed for a particular individual, such as the selection and sprinkling of the land and the like, that alone should be adopted. Such performance, 5 moreover, the reason for which has ceased, such as the assignment of vessels etc. ceases. Thus, by prescribing the cremation with the household fire in the case of one who has been initiated by the ordinary fire, and who has not consecrated the sacred fire, the *Âhavanîya* (fire) and the like are excluded.

10 The rule as to (the use of) another fire, moreover, has been stated by **Vṛddha Yâjñavalkya**: "One who has consecrated the sacred "fire should be cremated with the three fires[1], in accordance with "the rule. One who has not consecrated the sacred fire, with the "household (*gṛhya*) fire, and any other person with the ordinary 15 "(*laukika*) fire."

Neither should the carrying of fire, fuel etc. be (allowed to be) done by a *Śûdra, since* **Yama** *has observed*: "*He for whom a S'ûdra* "carries the fire, grass, and also the wood, and the sacrificial articles "for such a one the state of the Preta[2] remains for ever, and he is 20 "also affected by the *adharma.*"

Also, cremation, moreover, should be performed after bathing (the dead body), vide the **text**[3]: "One should cremate a dead body after "it has been bathed with good fragrants, and decorated with garlands." By **Prachetâḥ** also has been declared: "The bath should be performed by 25 "the sons or the like on the dead body; thereafter[4], decoration with "clothes etc.; never should one cremate a nude body; something fit, "to be donated, should one give up." 'Something fit to be donated, *i. e.* a portion of the cloth on the dead body, for the residents of the crematorium, one should abandon; this is the meaning.

30 In regard to the carrying away of the dead body also, a special rule has been pointed out by **Manu**[5] thus: "Never shall a *Vipra* be

1. The three fires are the आहिताग्नि, गृह्याग्निः; and लौकिकाग्निः viz. the consecrated fire, the household fire, and the ordinary fire respectively.

2. *i.e.* he never reaches the region of the *Pitrs,* which is the objective of the funeral rites; प्रेतत्वनिवृत्त्यर्थं पितृत्वप्राप्त्यर्थं is the usual संकल्प.

3. Of Yama (Bâlam). 4. ततः—Bâlambhaṭṭa reads तथा. 5. Ch. V. 104.

"allowed to be carried[1] away by a *S'ûdra* when (persons of) his own "(order) are available; for, that burnt offering which is defiled by "a śudra's touch is detrimental to (the passage of the deceased "to) heaven."

Here, moreover, the expression 'when his own are available' has no special significance, since non-heavenliness and the like calamity has been stated[2]: "By the southern door should a dead Sûdra be taken "out; by the west, north, and the east, respectively[3] should however "the (members of the) twice-born classes" So Hârita also: "They "should not carry a dead body (by the way) leading to the town."

When, however, (in the case) of one who has died abroad, and the body is not obtainable, then an effigy of him should be made with the bones, *and in the absence of these also, an effigy should be made of parṇa* stalks in the manner stated in the *Gṛhya* by Śaunaka and others, and the (obsequial) ceremony should be performed.

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The period of impurity here, moreover, is for ten days and the like, vide the text of Vasiṣhṭha[4]: "If one who has "prepared the consecrated fire die while in a "journey, the exequial rites should be performed "again and the (period of) impurity should be like that for a dead[5] "body". One who has not prepared the consecrated fire, however, *for three nights*; vide the text:[6] "With good flour mixed with water, "similarly, should be cremated with fire by the kindred pronouncing "the hymn: 'This for the heavenly region, this oblation (is offered)'; "similarly having cremated the *parṇa* sticks, one should observe "(the period of) mourning for three nights."

Therefore this is the import: Before the naming ceremony (if death occurs), digging and burying alone, and not the watery oblation and the like. After that (period), as far as three years, the offering of fire and water is optional. Subsequent to that until initiation,

1. हारयेत्—Bâlambhaṭṭa reads वाहयेत्.
2. By Manu Ch. V. 92.
3. यथासंख्या—Bâlambhaṭṭa reads यथायोगं.
4. Ch. IV. 37.
5. शववत्—*i.e.* as is done when the body of the deceased is available and the crematory rites are performed as usual.
6. सक्तुप्रस्थम्—Bâlambhaṭṭa p. 13.

silently alone has the offering of fire and water been laid down, also for one on whom the tonsure ceremony has been performed even before three years. After the initiation ceremony, however, after having performed the cremation similarly as for an *Âhitâgni*, the exequial rites should be performed in the same manner.

This, however, is the difference: Of one who has been initiated, *the cremation should be performed with the worldly fire; of one who* was not *Âhitâgni*, the cremation shall be with the household (*gṛhya*) fire, and the use of utensils should be made as may be possible. (1-2).

Vîramitrodaya

Now the Author begins the third Book. There, moreover, the following are the Chapters: I. Chapter on Impurity (Verses 1-34). II. Chapter on Rules of conduct during adversity (Verses 35-44). III. Chapter on the Duties of Hermits. (Verses 45-55). IV. Chapter on the Duties of the Ascetics (Verses 56-205). V. Chapter on Penances (*Verses 206-334*).

There, purification being a part of the Vedic performances stated above and also to be stated hereafter, through the medium of describing impurity, while discussing it, at the outset, the Author describes certain performances which are part of purification

Yâjñavalkya, Verses 1 & 2

One who has not completed two years, when dead, one should dig a pit in the ground and bury, and must not cremate. And not under the general rule[1] 'they sprinkle water once', water which is included, should one offer to him. Here **Manu**[2] states a special rule (see page 1383 lines 19-25). The expression 'like wood' demonstrating indifference, indicates the avoidance of *śrâddha* and the like. **Yama** also; "One less "than two years, when dead one should dig and bury in the ground, "while chanting *Yamagâthâ* and also reciting the *Yamasûkta*." **Manu**[3] (see p. 1385 lines 15-18). 'Not of three years', *i.e.* whose third year has not begun, whose second year has been half over, is with reference to the offering of water to these two, while the text under consideration states a general (rule of) prohibition; thus there is no conflict.

'*Tataḥ*', than 'that', *i.e.* than such a one who is less than two years; *itaro*, 'any other', when dead, should be followed after by the

1. In verse 5 further on. 2. Ch. V. 68. 3. Ch. V. 70.

members of the *jñâti* as well as by the *sapiṇḍas*, as also by the members of the family (*sakulyas*), reciting the *Yamasûkta*, such as, *Pareyiwâṁsam* etc. as also *Aharaharnayamânâ* etc., as also the *Yamagâthâ* as in the Ṛk[1] *Nâke suvarṇam* etc., and similarly should be cremated according to the ritual stated in the *Śâstra*. 5

If he be initiated and was *âhitâgni i.e.* had consecrated the sacred fire, then he should be cremated with the ceremonies in connection with an *âhitâgni*, such as consisting of the sprinkling of the vessels etc., so that it becomes beneficial such as the arrangement of the vessels etc., Some, however, on the strength of this text prescribe the procedure 10 involving the consecration of the ground etc. in the case of the cremation of one who had been initiated.

'While repeating'—this statement indicative of the future (tense) is made under the rule[2] viz. " the affixes indicative of the present " tense may be optionally employed when the sense (of the past or 15 " the future) is not remote from the present." Thus says **Vaijavâpa**: " After having gone to a forest, and after consigning the dead body to " fire in accordance with the prescribed procedure, unobserved they " (will) restrain themselves, putting on one cloth (only) from over " the neck on to the two[3] sides in front, with faces turned downwards, 20 " chanting the *Yamagâthâ*, and also repeating the *Yamasûkta*, and " daily carrying the cow, horse, and also the man and the cattle, do " not appease themselves just as the wicked from the wine."

In the expression *Jñâtibhiḥ*, the plural number is used with the object of the employment of many as for collecting the wood and 25 doing the like acts. By this is excluded the collection of wood etc. by a *Śûdra* as has been stated by **Yama** (See p. 1386 ll. 17-20)

Śûlapâṇi

Yâjñavalkya, Verses 1-2

Ûna etc.-'less' etc. One who had not completed two years, such a child 30 on whom the tonsure ceremony was not performed, when dead, should be bedecked with garlands etc. and after digging a pit outside the village, one should deposit (it in). Thereafter the water libations should not be offered. Thus this is in prohibition of the entire obsequial rites.

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1. Ṛgveda VII. 3. 11 2 Pâṇini III. 3. 131
3. प्राग्ग्रीवं. See above p. 116 note 2, and p. 117 note 1.

Itaraḥ, 'any other', *i. e.* one who has completed two years, if dead before the initiation, should be followed after by the members of the *jñâtis* assembled together as far as the cremation ground repeating the Yamasûkta[1] viz. '*Pareyivâmsam*' etc., well-known in the *Ṛgveda*, and the
5 Yamgaâthâ[2] '*Nâke Suparṇam*' etc.

If he be one who had been initiated, then with the rites prescribed for an *Âhitâgni*, consisting of the consecration of the ground omitting the hymn '*Asmât tvam abhyâtosi*' etc, should be silently cremated.

Arthavat etc. 'beneficial' etc., *i. e.* as much as may be necessary, such
10 as the sacred thread on the wrong side and the like; with that much.

Here, by reason of the text of Parâśara[3] viz. "Those infants in whom "the teeth had not appeared, as also those which had dropped out of the "fœtus, for such, (there shall be) no fire ritual, nor mourning, nor the "water libations," for one who was less than two years, from the time of
15 the appearance of teeth should have the funeral rites before cremation.

For non-performance, there would be absence of a sin. In the case of one who has completed two years, non-performance certainly causes sin. As (says) Manu[4]: "For one who is not of three years, the water libations "should not be offererd by the relations; of one in whom teeth had appeared,
20 "they should perform, as even when the naming ceremony had been per- "formed." 'Not of three years' *i. e.* one who has not reached the third year (1–2).

What should be done after (the performance of) the rite? So the Author says

25

Yâjñavalkya, Verse 3

Before the seventh day, or even the tenth (day), the *jñâtis* go near a water place with the hymn *apa*[5] *naḥ śośuchat*, with their faces turned towards the direction of the manes (3).

Mitâkṣharâ:—Saptamât, *before the seventh day*, *i.e.* on this side (of
30 it), **daśamât vâ**, *or of the tenth* day, **jñâtayaḥ** *i.e.* the *samânagotras*, *sapiṇḍas*, as also the *samânodakas* with (the recital of) the hymn '*apa naḥ śośuchadagham*', with faces turned towards the south, **apaḥ abhyupayanti**, *go near a water place*. By (the use of the expression) 'go near' is included by implication the particular rite of water

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1. Ṛgveda VII. 6–14. 2. Ṛgveda VII. 3–11. 3. Ch. III. 16.
4. Ch. V. 70. 5. Ṛgveda I. 7-5.

libation which is the objective of it. Similarly in the case of the maternal-grandfather, the preceptor, and the like; since the water libation is stated to have been extended (to these).

This, moreover, should be done on not even days since **Gautama**[1] has stated: "On the first, third, fifth, seventh, and the ninth (days) the "water libation". This, moreover, is to be performed after bathing, as **Śâtâtapa** has observed: "Having consigned the (dead) body to "the fire, without looking back, they go near the water." Also a special rule has been indicated here by **Prachetâs**: "The relations "of the deceased in the order of seniority, having got down into the "water, should not lament,[2] and should offer libations at the end of "the water with their (upper) garments and the sacred thread in the "*apasavya* style, with their faces turned towards the South, in the "case of a Brâhmana, with the faces turned towards the North, and "in the cases of the Kşhatriyas and Vaiśyas, with the faces turned "towards the East."

In **another Smṛti**, however, as many are the days of mourning, for so many the repetition of the water libation has been stated. As says **Vişhṇu**[3]: "As long the (term of) mourning lasts, so long should they "offer water (libation) and also the ball of rice." So also has been stated by **Prachetâs**: "Day by day should one offer forth handfulls (of "water) for (the benefit of) the dead. So long should the increase be "made, as long as (the offering of) the *piṇḍas* (are continued to the) "end." The meaning is that every day the increase of the water libations should be made as far as the tenth *piṇḍa* is concluded.

Although by the adoption of either of these two courses viz., the more difficult, and the easier, the purpose of the *S'âstra* is accomplished although there being (generally) a disinclination for the harder course by reason of its involving greater trouble, still it must be adopted, as it results in greater benefit to the deceased; otherwise, there might arise the contingency (of the fault) of uselessness in the recommendation of a harder rule. By **Vasiṣṭha**[4] also has a special rule been laid down: "with hands other than the left, should they perform the "water offering" (3)

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1. Ch. XIV. 40. 2 नोद्वपेयु —Cry aloud. 3 Ch XIX. 13

4. Ch. IV. 12.

Śûlapâṇi

Yâjñavalkya, Verse 3

Seven etc. *Jñâtayaḥ*, '*jñâtis*', i. e. the sapiṇḍa relations as far as the seventh generation; one whose three ancestors *i. e.* the father and the rest are alive, as far as the tenth generation, enter the water with faces turned towards the South with the object of a bath. With the hymn, *apa naḥ śośuchat*, they should stir up the water and plunge, vide the text of Pâraskara :[1] "With the left fourth finger, having stirred the water, (the hymn) *apa naḥ* "*śośuchadagham*, (they should repeat)". (3)

The Author states an extension for *Samânagotras*, *maternal grand-father* and others, of the rite of water-libation more particularly to be described hereafter as particularised by the offerings each with the (reciting of the) name, gotra etc.

Yâjñavalkya, Verse 4

In the same manner is (to be) the water libation for the maternal-grand-father and the preceptor when deceased. Optionally is the water (libation) for a friend, the married daughter, sister's son, father-in-law, and the sacrificial priest (4).

Mitâkṣharâ :—In the manner that water (libation) is offered to the *Sagotras* and the *Sapiṇḍas* when deceased, similarly for **Mâtâmahânâmâchâryâṇâm**, the *maternal-grand-father and the preceptor*, **pretânâm**, *when deceased*, always, **udakakriyâ**, *the water libation*, should be performed. **Sakhâ**, *a friend*; **prattâḥ**, *the married* daughter, sister, etc. **Swasrîyo**, *sister's son*; **śwaśuraḥ**, *the father-in-law* is well-known; **ṛtwijo**, *the sacrificial priest i. e.* those who cause the sacrifice to be performed. For these *i. e.* the friend etc., when deceased **kâmodakam**, *optionally the water libation*, should be performed. *Kâma*, means option; at the option, the offering of the water-libation, is the *Kâmodakam*. When a desire exists for the elevation of the deceased, the water libation should be offered, when it does not exist, it should not be given. For (its) non-performance there is no sin; this is the meaning. (4)

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1. Ch III. 10–19.

Śûlapâṇi

Yâjñavalkya, Verse 4

Thus 'similarly' etc. Similarly *i.e.* in the manner aforestated; for the maternal grandfather and the rest, when dead, the water libations should be performed For the friends and the like, *Kâmodakam*, optionally the water libation may be performed. *Prattâ*, 'married'. **Śaṅkha and Likhita**: "The water libation optionally for the father-in-law, the "maternal uncle, the pupil, the co-student, and for the king also." (4).

Yâjñavalkya, Verse 5 (1)

Once should they sprinkle water with (the pronunciation of) the name and the *gotra*, restrained in speech. (5 [1])

Mitâkṣharâ:—That water libation, moreover, should be performed in this manner. The *sapindas* as also the *samânagotras*, observing silence, after having pronounced the name and the *gotra* of the deceased thus viz. "By name so and so, and of such a *gotra*, such a one may he the deceased be gratified", **sakṛt**, *once* only, should sprinkle, the water, since **Prachetâs** has stated: "Thrice or not thrice, should "each perform with the words 'may the deceased be gratified'." The *increase of hand libations by each day has, however, been already* demonstrated.

Similarly the following particular (procedure) also has been stated by him also: "Thereafter going to the river-bank and after having "performed the ablutions in accordance with the spirit (of the rules) "*one should first wash the cloth and then should perform* the *bath*; "thereafter, having bathed (the head) together with the hair, purified "and with a concentrated mind, then he should take up the stone "and should offer ten water handfulls for a Brâhmana; twelve he "should offer for the Kṣhatriya, and for a Vaiśya five plus ten have "been stated; thirty should be offered to a Sûdra; thereafter one may "enter the house. Thereafter, again, the bath should be performed, "and (he) should direct the cleansing of the house." 5 (1).

Vîramitrodaya

The Author states the ritual to be performed after the cremation.

Yâjñavalkya, Verses 3, 4, 5 (1)

'As far as the seventh;' here the ablative case is used with the
5 gerundial prefix dropped; therefore, (it means) inclusive of the seventh (generation), the *jñâtis i.e.* the *sapiṇḍas;* (and) after the seventh, inclusive of the tenth ancestor the *jñâti's i.e.* the *sakulays* also with faces turned towards the South, with the hymn *'Apa Naḥ Śośuchat* etc.' having shaken the water, enter it, and after taking a plunge, sprinkle
10 a water libation with folded hands. By the use of the word *api*, 'also' are included co-residents of the town, and not related. That has been stated by Pâraskara: "with the churned fire; then they should ask for permission thus 'we now offer (him) the water libation, and they should say 'do not do so again;' thus they should say only if the deceased
15 be less than one hundred years; in the case of others, all the members of the *jñâti go* near the water, all the relatives as far as the seventh generation or the tenth in the case of a residence in another town, as far as relationship extends in their memory—all these with one cloth on, with the sacred thread in the *prâchînâvîti* manner, should disturb
20 the water with the fourth finger of the left hand, and after repeating the (hymn) *'Apa naḥ Śosuchadagham'* etc. with their faces turned towards the South, plunge (into the water) and to the deceased offer water libation with the words 'This for you." In this manner for the *Sapiṇḍas* and the married only.

25 In the case of the maternal grandfather, the Preceptors etc. when deceased the offering of water libation etc. should be performed as an ordinary duty. Of friends etc. the performance of water libation is at one's option *i.e.* wish. By the use of the word *cha* is included a bath for the deceased 'married,' such as the daughter, the sister etc. The
30 rest are well-known (4).

In regard to the offering of water libation already stated, the Author states a special procedure by *sakṛt* etc. 'once' etc. the member of the *jñâtis*, restrained in speech *i.e.* absolutely devoid of any utterance excepting oblation, with the (pronunciation of the) name and the
35 *gotra* of the deceased, offer water only once, measured by the cavity of the hand, and the *sapiṇḍas* etc. sprinkle *i.e.* offer up [3-4-5(1)].

Śûlapâṇi

Yâjñavalkya, Verse 5

Sakṛt. 'Once etc' For one time, (the members of) the *jñâtis* with restraint in speech shall sprinkle the water libation with folded palms in accordance with (the dictates of) the *śâkhâ* with the words, "Of such a 'gotra, O deceased, of such a name, this sesamum water (is) for you, may "you be satisfied:" Three times offering is for producing the best result. So also Paiṭhînasi: "The deceased, one should contemplate in mind, and 'three water offerings one should offer; (commencing) from the (day of) "death, on the eleventh day one should cease (offering)". 10

Although (members) of the *jñâti*, the *Brahmachâris* and the degraded should not perform; for the mother etc. however, they must perform certainly. As (says) Baudhâyana: "For the *Brahmacharis*, there is "exemption from the performance of the funeral rites; otherwise than in "the case of the mother, father or the *guru*" (5). 15

The Author mentions a prohibition of the water-libation by some from among the *Sapindas*

Yâjñavalkya, Verse 5 (2)

Never shall the Celibate students[1] perform the water libation, and so also the degraded (5 [2]). 20

Mitâkṣharâ: Although their status as members of the jñâti subsists, brahmachâriṇaḥ,[2] *the celibate students,* until the *samâvartana* (is performed), and also patitâḥ, the degraded *i. e.* who have fallen from the privilege of performance of the duties of the twice-born, the offering of the water libation etc., na kuryuḥ, *shall not perform.* After (the completion of) the period of *brahmacharya*, one should certainly perform the water libation and observe the mourning for the *sapindas* and others deceased before. As says Manu[3]: "One who is under a "vow shall not perform the water-libation, until the completion of the "vow; after completion, however, he should offer the water-libation 30

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1. ब्रह्मचारिण—i.e. those who have taken the vow of celibate-studentship See above Âchâra Verses 49–50, pp. 140 141 and notes In the common and current language one who had not married is called a ब्रह्मचारि But the application of this term is technically confined to those only who take the vow of celibacy and study, and stick to it.

2. Ch. V 88.

3. See Âśvalâyana Gr. 6 and I. 22.3.

"and remain in mourning for three days" *Âdiṣhṭi*, 'one under a vow,' one who has been ordered with an injunction for a vow such as 'You should perform the water drinking prescribed for a celibate, do not sleep during the day' and the like.

This, however, with the exception of the father and the like as the Author will state hereafter in the text:[1] "The Âchârya, the parents, the "Upâdhyâya etc." The **Venerable preceptor**, however, opines thus: "By *Âdiṣhṭi* is declared to be one who has commenced the vow of an "expiation. For him only is this prohibition for the offering of the "water-libation etc. and the rule for (the observance of) mourning "subsequent to the period of the completion of the vow of penance."

Similarly, the (right of) offering[2] water-libation has been prohibited for the impotent etc. vide the text of **Vṛddha Manu**[3]: "The impo- "tent and like others should not perform water-libation, so the thieves, "the vrâtyâs, and those following different religions; as also those "women who cause harm[4] to a fœtus or the husband, and those who "drink liquor." (5 [2]).

Thus in regard to the offering of the water libation after having stated the (rules of) prohibition with special reference to the person performing, the Author states the (rules of) prohibition by specifying the persons to whom it is to be offered

Yâjñavalkya, Verse 6

The heretics, persons belonging to no order,[5] thieves, and husband-killers, those having intercourse at random, and the like others, women who drink liquor, and those who destroy themselves; these do not deserve a mourning (to be observed), nor the water libation. (6)

Mitâkṣharâ:—Putting on as an external sign, the human skull bone or the like excluded by the Vedas is called **pákhaṇḍa**; those of whom that exists, are the **pakhaṇḍis**, the heretics; **anâśritâḥ**, *belonging to*

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1. Verse 15 further on.
2. There is a mistake in the print at p. 164. l. 22; for चौदकाद्यर्थं read चोदकदायित्वं.
3. There is a mistake in the print at p. 164 l. 23; for भर्तुद्रुह read भर्तृद्रुह.
4. Ch. V. 88.
5. अनाश्रिताः—आश्रमरहिताः as has been explained in the Mitâkṣharâ in the rule अनाश्रमी न तिष्ठेत.

no order i.e. although having the privilege, still without resorting to any particular order; **stenâḥ**, thieves, those who rob away gold and similar other precious articles; **bhartṛghnyaḥ**, *husband-killers*, those who murder their husbands; **kâmagâḥ**, *those having intercourse at random*, *i.e.* adulteresses. By the use of the word *âdi*, 'and the like others', are included those who destroy their own *fœtus*,[1] and the Brâhmaṇas.

Surâpyo, *women who drink liquor*, *i.e.* addicted to drink that liquor which is prohibited for them. **A'tmatyâginyaḥ**, *those who destroy themselves*, *i.e.* those who kill themselves by poison, fire, hanging and the like other means.

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Those, *i. e.* the heretics and others **bhâjanâ na bhavanto**, *do not deserve*, the mourning for three nights or ten nights as may be stated hereafter, as also the water-libation and such other exequial rites. Those who deserve are 'the deserving'. They do not (deserve to) become the cause of mourning by the *sapindas* and the like. Therefore this text is intended to demonstrate that on their death the water-libation etc. should not be performed by the *sapindas*.

Here, moreover in the expression *surâpyaḥ i.e.* 'women who drink liquor', the gender has no special significance; since by the rule, "Gender, number, place, the particular time, and the result following " from an act, the adept in the *Mîmânsâ* declare these as five˛unrecog- " nizable factors", these have been regarded as unrecognizable.

This, moreover, has a reference to what has been done intentionally. As says **Gautama**[2]: "Men who voluntarily (die) starving them- " selv s to death, by weapons, fire, poison or water, by hanging them- " selves, or by jumping (from a precipice.)" *Prâyo*, 'going away' *i.e.* the setting out for the great journey; ˛*anâśakam*, 'starving,' *i.e.* not eating; throwing (oneself) down from the mountain top is *prapatanam*, 'jumping off'. Here, however, having regard to the use of the particular word 'voluntarily', it should be understood that if done through an error, there is no sin; vide the text of **Aṅgiras**: "If, any one die " accidentally by fire, water, or the like, for him the mourning should " be observed, and also the rite of water-libation should be performed."

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1 Bâḷambhaṭṭa as सवर्णं for स्वगर्भ

2. Ch. XIV. 11.

3

And similarly for death occurring under particular circumstances also there is a prohibition[1] for observance of mourning etc. : "From a *chândâla*, from water, from a reptile, from a Brâhmana, from "lightening, from tusked beasts, when death occurs to sinners, to all "these, the water-libation, as also the *pinda* offering which is offered "to the deceased, does not reach, but vanishes in the sky." This also has a reference to wilful self-destruction; since under the text of **Gautama** it is only to one who has voluntarily been destroyed by water that the prohibition of mourning has been stated. Here also in the text "from a *chândâla*, from water, from a reptile etc." its contiguity to it leads to the conclusion that it has a reference to deliberateness. Thus where one had gone out of arrogance to kill the *chândâla* and the like others, and was killed by these, for him is this prohibition of the offerings of *pinda* and the like, as it is due to the reason of a violation of the rule (in the text) "From everywhere one should protect him-"self." Thus should it be inferred that this prohibition is for one who has met with death while going forth in the face of the ferocious tusked animals with the object of catching them. Moreover, this rule as to the prohibition for a mourning is with reference to that mourning which is characterised by a ten days' period; since in the text : "For "those killed by the king, or the Brâhmaṇas, as also those who des-"troy themselves, (only) as long as (the body) is visible," an immediate purification will be stated.

Similarly, even the cremation etc. of these must not be performed, since **Yama** has stated, "Neither mourning, nor the water "libation, nor crying, nor the cremation and other exequial rites, one "should perform for those who have been destroyed by a *Brahma-"daṇḍa*, nor should one carry him over the funeral bier." 'Destroyed by Brahma-daṇḍa,' *i.e.* killed under a Brâhmaṇa's punishment. By the word *Kaṭa* are indicated the means of carrying a dead body, such as a cot and the like.

It should not be supposed that under the text "They shall "cremate the *Âhitâgni* with the sacred fires, and with the sacrificial "utensils also," there might arise a difficulty about the disposal of the

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1. Text of Angiras; See Bâlambhaṭṭa.

sacred fires, the sacrificial utensils etc. as laid down in the Sruti, and that therefore this rule of prohibition stated in the Smṛtis does not affect the sacred fires of an *âhitâgni* destroyed by a Brâhmana etc. Since, in another Smrti another rule has been laid down for the disposal of the sacred fire, and the sacrificial utensils of an *âhitâgni* killed by a *Chândâla* and the like thus: "The *Vaitâna*[1] "(sacrificial) fire one should throw into the fire; the *Āvasathya* "(household) fire on a cross road; while the utensils one should burn "in the fire, when the sacrificer dies of a bad death."[2] Similarly even of his corpse also a different (way of) disposal has been stated, as it has been stated in a Smrti: "For those who throw themselves, "as also for the degraded, there is (exequial) rite; for these also a "consigning into the Ganges water is beneficial." Therefore, without an exception and for all is this rule of prohibition of cremation (applicable). Therefore for a transgression of this (rule of) prohibition out of affection etc. an expiation must be performed; vide the Smṛti: "For having offered the fire ritual, the water libation, or "the ablution, or the touch, or the carrying, as also for having a talk, "or the cutting off of the ropes, or shedding tears, one becomes "purified by the performance of the *Tapta Krchhra*."[3]

This, moreover, in each case is to be understood to be applicable *only to a deliberate act. When, however, it is without any deliberation,* the rule stated by **Saṃvarta** should be observed: "Of these, when "any one is dead, one who either carries or cremates him, after com- "pleting the cremation and the water oblation, he should perform the "*Krchhra Sântapana* expiation."

As for the text: "If his corpse has been touched[4] only, or if one "has shed tears, if what has[5] been stated before is not done, then non-

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1 वैतान, sacrificial—as distinguished from आवसथ्य–fire which is kept in the house; one of the five sacrificial fires पञ्चाग्नय viz. (1) अन्वाहार्यपचन or दक्षिण, (2) गार्हपत्य, (3) आहवनीय, (4) सभ्य, and (5) आवसथ्य

2 वृथामृत i.e. one who need not have died, but wantonly rushes unto death. viz by any rash or wanton act See above, e g one who through arrogant pride sets out to kill a chandâla and is killed by him

3. तप्तकृच्छ्र—one of the several penances of the class of कृच्छ्र *Krchhra* enumerated and severally detailed further on in verses 317–323.

4. There is a mistake in the print on p 165 l. 30, *for* स्पृष्टमात्र read स्पृष्टमात्रे,

5. *i. e.* touching the body or shedding tears See *Bâlam*. p. 16 l.15.

"eating for one night (should be observed)," in which a fast has been stated for a touch and shedding of tears, it is for one who is not of enough strength for the *Krchhras*. Similarly: "For cutting off the "tying ropes, subsisting on alms for a month, and bathing at three "*shavanas*,"[1] the subsisting on food begged as stated by **Sumantu**, that also is for one who is unable. In this way other *Smṛti* texts bearing on the point have to be adjusted.

This prohibition for cremation &c., moreover, is applicable to those others than those who are unable to observe the ordinary performances, such as those emaciated by old age, the *Vânaprasthas* and the like others.

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Since for these a permissive rule exists; Vide the **Smṛti text**[2]: "The aged, one who has lost the memory[3] of purification, who "has been declared to be incurable by medical treatment. if such a "one destroys[4] himself by throwing himself from a height, or into the "fire, or by non-eating, or into the water, for such a one, three nights "shall be the period of mourning; on the second day, however, hall "be the collection of bones; and on the third after having performed "the water libation, on the fourth should one perform the *śrâddha*."

Thus, under whatever restrictions is self-destruction permitted by the *S'âstras*, if self-destruction occurs by means other than these, the *śrâddha* and other exequial rites have been prohibited; what then should be done for them? **Vṛddha Yâjñavalkya** and **Chhâgala** have stated: "The Nârâyaṇabali should be performed by men out "of fear of a censure by the people; in that way shall be their puri-"fication, and not otherwise." So said **Yama**: "Therefore to them also "should be offered food, along with the *dakshiṇâ*." By **Vyâsa** also has it been said: "Intended for Nârâyaṇa, or Siva, whatever is given "away, that becomes the purificatory performance for him, and nothing "also than that." Thus the Nârâyaṇa Bali by reason of its bringing the purification of the dead body, creates the capacity for the receipt of the *śrâddha* and other offerings, and thus the exequial rite also should

1. त्रिषवण—the three periods for offering oblations to the fire viz. the dawn, the noon, and sunset.

2. Vṛddha Gârgya; vide Bâl See p 16 l.27. Viramitrodaya assigns it to वृद्धगौतम.

3. शौचस्मृतेर्लुप्त —*i e.* who, by reason of its non-observance has even ceased to remember the necessity of purification, or तद्विषयस्मृत्यभावरहित or तत्स्मरणेनाऽपि रहित. See Bâlam. p.16 l. 28.

4. भृगुपतन—throwing oneself from the mountain top. See Bâlam. pp. 17-21.

On a serpent being killed, however, this is the special (ritual) For the space of one year, with the ritual stated in the Purâṇas, on the fifth day one should perform the worship of the *Nâga*, when the year has been completed, one should perform the *Nârâyaṇa Bali*, and donate 5 a golden *Nâga* (Cobra), and a cow in specie. Thereafter, one should perform the exequial rites in entirety.

The nature of the **Nârâyaṇa Bali** has, moreover, been described in the **Vishṇu Purâṇa** : "Having selected the eleventh " day of the bright half (of a month) one should 10 "devoutly worship Vishṇu, and also Yama, the son "of Vivaswân. With concentrated mind one should offer on the *darbhas* "ten *piṇḍas* besmeared with ghee and mixed with honey and sesamum " with the face turned towards the south. Having fixed Vishṇu in the " mind, he should then throw it in the river water ; there the name 15 "and the *gotra* should be taken up, and also worshipping with flowers "and offering the incense and light, as also the edibles and the eatables. "One should invite Brâhmaṇas five, seven, or even nine in number; " well accomplished in learning and austerities, born in high families, "and intent on concentration."

Nârâyaṇa Bali as described in the Vishṇu Purâṇa

20 " When the second day is reached, at midday, having "observed a fast, after performing the worship "of Vishṇu one should seat the said Brâhmaṇas, " with faces towards the North according to senior- "ity calling to mind the form of the manes, and centering the 25 "mind in Vishṇu one should perform the whole with alertness; " the invokation and all the rest as has been stated, that one should "perform commencing[1] with the gods. After ascertaining that they " were satisfied,[2] and after seeing to their satisfaction in due course, with "the unction of the sacrificial material and also together with sesamum 30 "etc. one should offer five *piṇḍas* with the form of the gods called to "the mind–the first, one should offer to Vishṇu, to Brahmâ, and to "Śiva also, and the fourth *piṇḍa*, one should offer up to Yama together " with the followers; calling to mind the deceased with his gotra, there- " after along with the pronunciation of Vishṇu's name, the fifth *piṇḍa*

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1. देवाद्यं–*i. e.* commencing with the Brâhmaṇa invested for representing the *devas* as distinguished from *pitrs*.

2. तृप्तान् ज्ञात्वा *i. e.* after the तृप्तिप्रश्न was put and the reply was received etc.

"one should offer up as before. Having caused the Brâhmanas to wash "their mouths, one should respectfully honour them with the *dakshinas* "in due compliance with the rules One, the most senior Brâhmana "(from among them), he should honour with gold, and also with cow, "cloth, and also land, calling to mind the said deceased. Thereafter, the 5 "Brâhmanas with their hands covered with *darbhas* should scatter "sesamum pronouncing the name and the *gotra*, they should give him "with concentrated attention the sacrificial material, fragrance, the "sesamum water; and after that he should take his meals along with "his friend and dependants, restrained in speech Thus placing him- 10 "self in the thought of Vishnu, one who offers to a suicide, he raises "him up immediately; no question[1] should be raised here."

For a bite by a serpent, the donation of a golden cobra in the form of an effigy has been stated in the **Bhavishyat Purâṇa** by **Sumantu**: " A cobra prepared with gold weighing a *bhâra*[2], and similarly a cow, 15 " one should donate to Vyâsa according to the ritual, and thereby one "would secure redemption from the paternal debt."

Vîramitrodaya

Now the Author mentions a prohibition as to the water oblation for some of the *Sapiṇḍas* and the like 20

Yâjñavalkya, Verses 5 (2), 6

Although they belong to the *jñâtis*, neither the *brahmachârîs*, nor the degraded *shall offer water libation. To this, the* Author shall mention hereafter an exception in the text: "The *Âchârya*, the parents etc." In this connection **Manu**[3] states a special rule (see p. 1395 ll. 28-30). 25 *Âdishṭi*, 'one who has taken a vow,' *i. e.* the celibate student; *vratam*. 'vow,' *i. e.* of celibacy and study; *udakam*, 'water libation' *i. e.* for those who have died during the period of celibrate studentship. **Vrddha Manu**: (see above p. 1396 ll. 14-17). [5(2)].

Thus, in regard to the offering of the water libation, having stated 30 the (rule of) prohibition as regards the performer, the Author states the prohibition by regard to the school of persuasion. *Pâkhaṇḍi*, 'heretics' etc., those not acknowledging the authoritativeness of the

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1. नात्र कार्या विचारणा—There is no doubt about it

2. भार—A measure of gold weighing 2000 *palas* For the measures of gold etc. see above Âchâra Verses 362-365 pp. 622-627 See Hemâdri, Dânakhanda ch. III pp. 114-122 3 Ch V 68

Vedas; *anâśritaḥ* 'belonging to no order,' *i.e.* although entitled, one who has not resorted to any particular Order of life. For the reading *Pâkhaṇḍamâśritâḥ*, 'those who have resorted to heresy,' meaning those who have taken to red clothes and a close shave; *stenâḥ*, 'thieves,' men stealing Brâhmaṇa's gold — in short–the degraded. *Bhartṛghnyaḥ*, 'husband-killers,' those who destroy their husbands; *Kâmagâḥ*, 'having intercourse at their pleasure,' *i. e.* wanton women; by the use of the word *âdi*. 'and others,' are included the destroyers of their own womb; as also those who are addicted to the (committing of) sins far in excess of those specially stated as the most extreme.

Surâpyaḥ, 'liquor-drinkers,' *i. e.* addicted to the drinking of any of the liquors prepared from jagree, malt, or honey. *Âtmatyâginyo*, 'self-killers,' *i. e.* women deliberately casting off their body by poison, fire, etc., do not deserve to be the subject of mourning; *i. e.* the meaning is that they do not deserve the offering of the water libation.

Here **Manu**[1]: "To those who have been born in vain,[2] or in con- "sequence of a mixture of castes, as also those who continue to be "ascetics, and to those who have committed suicide, is forbidden the "performance of the water libation." Moreover, for those who do not deserve the water libation, the cremation and other rites also must not be performed. vide **Yama** (see p. 1398 ll. 25–27) *Brahmadaṇḍahatâḥ* *i.e.* killed by a *Brâhmaṇa*. **Aṅgirâḥ** (see p. 1397 ll. 31–33) **Vṛddhâgastyaḥ** (see p. 1400 ll. 13–18) (6).

Śûlapâṇi

Yâjñavalkya, Verse 6

Pâshaṇḍa etc. 'Heretics'. 'The pursuit of a path of life with red apparel and a clean shave divorced from (the dictates of) the Veda (is) (known as) heresy. Those who resort to it. *Stenâḥ*, 'thieves'; always inclined towards causing the death of the husband. *Kâmagâḥ*, 'wanton women', at their unrestrained wish having intercourse with numerous men; by the use of the term *âdi* 'and like others', are included the murderers of babies and of (children in the) wombs.

Surâpyaḥ, 'liquor-drinkers', *i.e.* the twiceborn women. Those who have destroyed their lives by ways not sanctioned by the *Śâstra*, such as poisoning, hanging, etc. and the like. These do not become entitled to the rituals for the deceased, and mourning, water offering and all other rites. These have neither the right to perform, nor to receive (as objects) (6).

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1. Ch. V. 88.

2. वृथासंकरजातानां—*i. e.* वृथाजातानां and संकरजातानां.

Having thus stated the procedure for the water libation together with the exception, in answer to a question thereafter what should be done? The Author says

Yâjñavalkya, Verse 7

When they had finished the water libation, have come out, and are seated on soft green (herbage) after they had bathed, (to these, the others) should offer consolation with ancient historical narrations (7). 5

Mitâkshara:—Those who have performed the offering of the water libation are the **Krtodakas**, *those who had finished the water libation*, **snâtân**, *bathed* well, and **uttirṇân**, *had come out of water*, **mrduśâdwale**, *on soft green, i.e.* on the portion of the ground covered by fresh sprouts of grass, when the sons and the like are well-seated, are the senior ones **purâtanairitihâsaiḥ**, *with ancient historical accounts*, (such as) to be stated hereafter, **apavadeyuḥ**, *should offer consolation i.e.* with talks calculated to remove the grief, should enlighten them (7). 10 15

Śûlapâṇi

Yâjñavalkya, Verse 7

Krtâ etc those who had performed the water libation and were seated on ground covered with tender green grass. *Snâtân*, 'who had bathed,' is used to point to the rule for a bath after the *tarpaṇa*-the water libations *Itihâsaih*, 'by historical accounts', such as the Paurânic episodes as will be stated in verses following hereafter, should discuss with a view to the alleviation of grief (7). 20

The Author mentions the nature of the history calculated to remove the grief 25

Yâjñavalkya, Verse 8

In the human form (which is as) unsubstantial as the trunk of a plantain tree, and is like a water bubble, he who attempts to seek substantiality, such a one is under a delusion (8).

Mitâkshara:—By the (use of the) word human are intended the fourfold created beings such as, the secundines[1], the oviparous etc, the state of that is **mânushya**, *the human form*; there, by reason of its 30

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1. जरायुज—born of a cover, i.e the womb; अण्डज, of an egg. etc.

attribute of rotation it is, like the **kadalistambha**, *the plantain trunk*, devoid of internal strength, and **jalabudbuda**, *like a water bubble*, perishable within a short interval; in such a worldly existence, **yaḥ**, *one*, who seeks, *i.e.* looks for substantiality *i.e.* permanence, **saḥ**, *such a one*,
5 **sâmmûḍhaḥ**, *is under a delusion*, *i.e.* has his mind extremely obtused; therefore those who know the real nature of this worldly existence should not act in this manner (8).

Yâjñavalkya, Verse 9

The body which is composed of the five, if it is reduced into the five
10 **by reason of acts performed by one's own body, where is there (a room for) a lament? (9)**

Mitâkṣharâ:—Moreover, by reason of the germs[1] of actions generated by one's act in another birth, for the consummation of their own results, **pañchadhâ**, *composed of five*, *i.e.* by reason of its containing the
15 five great elements, the earth, (water) etc., stuffed in five ways and so created **kâyaḥ**, this *human body*, if after completing the consummation of the fruits, **pañchatwamâgataḥ**, *is reduced* (back)

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into the five i.e. is again restored to the form of earth etc., there, for what reason is your *lament*,
20 **paridevanâ**? As there is no reason, the lamentation should not be made; such is the position of things. Never, indeed, can the position of things be overcome by any one (9).

Yâjñavalkya, Verse 10

Liable is the earth to perish; the ocean, and the gods also; reputed to
25 **be like a foam, how can the mortal world not go to ruin? (10).**

Mitâkṣharâ:—Moreover, it is no wonder what is called death; because the earth and like other gigantic creations also go to destruction. So also the seas, also the immortal gods immune from oldage and death, at the time of destruction go to annihilation. How then, the
30 created beings by reason of their evanescent condition resembling foam and who are mortal by nature not go to ruin? Proper indeed is the passing away for those who are mortal by nature. Therefore, causeless is the emotion of grief (10).

1.—कर्मबीजे. Every birth is the result of कर्म.

By reason of the likelihood of its bringing on an evil also should lamentation not be made; so the Author says

Yâjñavalkya, Verse 11

The phlegm and tears dropped by the kinsmen, since the deceased has to swallow helplessly, therefore one must not lament; indeed the rituals should be performed according to one's capacity (11). 5

Mitâkṣharâ :—Since **śleśmâśru**, *the phlegm and tears,* emitted by the lamenting kindred, **avaśo,** *helplessly, i.e.* even not wishing, **preto,** *the deceased,* **bhuṅkte** *has to swallow,* therefore **na roditavyam,** *one must not lament.* But, moreover, by those wishing good by the deceased should 10 according to their capacity, the Śrâddha and the like (funeral) rites be performed (11).

Śûlapâṇi

Yâjñavalkya, Verses 8-11

'In the human form' etc. Fire etc. Liable to perish etc. Phlegm etc. 15 'Composed of five, etc.' *i.e.* such as the earth, water, light, air and space. Helpless *i.e.* powerless, (8-11)

Yâjñavalkya, Verses 12, 13

Thus having listened they should go home, the children walking before. After having chewed the *nimba* leaves with restraint at the door of the house (12) after having performed the sipping, and after having touched fire etc. water, cowdung, white mustard seed, should enter slowly, after placing the foot on the stone[1] (13) 20

Mitâkṣharâ :—*In this manner,* having diligently listened to the speeches of the elders in the family, with grief renounced, and placing 25 the youngsters in front, **gṛham gachchheyuḥ,** *they should go home.* After having gone, moreover, and stopping, **vesmano dwârî,** *at the door of the house,* **niyatâḥ,** *with restraint, i. e.* with their minds kept under restraint, **nimbapatrâṇi vidaśya,** *having chewed the nimba leaves, i. e.* having slowly crushed, eaten, and after vomitting, and after having touched fire, 30 water, cowdung, and the mustard seed — by the *use* of the word *âdi,* 'and the like,' also 'the *dûruâ* grass, coral, fire, or the bull' as stated by **Saṅkha,** having touched the *dûruâ* sprouts and the bull also, having placed **aśmani padam,** *the foot on the stone,* **śanaiḥ,** *slowly i. e.* without stumbling, they *should enter,* **praviṣeyuḥ,** the house. (12, 13). 35

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1. *i. e.* the stone slab at the entrance of the house.

Vîramitrodaya

The Author states the performance after the water libation

Yâjñavalkya, Verses 7–13

Those who had finished the water libation, those who had bathed
5 and had come up from the water and had been well seated on a soft green ground, *i.e.* the portion of ground on which tender sprouts of grass had newly sprung up, the aged in the family should offer consolation to the son in regard to the dead by means of ancient historical narrations, in the form of the four verses beginning with " The human form etc."
10 (Yâj. 8–11) or by others of similar import, and enable them to get over the grief. Those *i. e.* the sons and the like having intently listened to the historical narration in the form of the four verses, placing the children in front of them, should proceed homewards. There, at the entrance of the house, with restraint *i.e.* with a restrained mind, having
15 chewed the *nimba* leaves *i. e.* crushed with their teeth, and after sipping water, and touching the fire etc. should place their foot on the slab in the courtyard, and should gently enter the house; this is the meaning. By the use of the word *âdi*, 'etc.', are included the undisturbed bed and the like. So says **Vaijavâpa**: " They touch the stone (repeating the
20 " hymn) ' May the stone put down sin', they touch the stone-' may " he be as undisturbed as a stone,' pray for a bliss from Fire thus; " 'May the Fire (God) bestow bliss upon us." **Âśvalâyana**: " Having " reached the dwelling, and set foot on the stone slab, after eating " cowdung they (shall) touch water."

25 The meaning of the historical narrative moreover is " In the " ' human form ', *i. e.* in the series of acts in connection with the birth " in the human species, which, like the trunk of a plantain tree is un- " substantial and perishable like a water bubble, one who seeks after " substantiability *i. e.* one who regards it as substantial, such a one
30 " is under a delusion." With the merits and demerits acquired in other births if the body which is produced by the cumulation of the five great elements viz. the earth and the rest is created for the purpose of experiencing the results of that body and is reduced to the five great elements such as the earth and the rest which formed its
35 constituents, why then the mourning and lamenting ? If the Earth, the ocean, and also even the Gods go to destruction, then this mortal world (which is) evanascent like foam and the multitute of animals — how should it not go to destruction ? Not only is the lamentation causeless merely, but moreover, the shower of tears along with phlegm shed by the

relatives has to be consumed by the deceased helplessly; therefore the kinsmen should not lament. Since, because, rituals performed with the object of warding off evil from the deceased, such as the *Śrâddha* and the like, become really beneficial (7–13).

Śûlapâṇi 5

Yâjñavalkya, Verses 12–13

Thus etc, after having sipped etc. Having listened to the palliatives to the grief, as stated above, placing the youngest in front, they should proceed. At the entrance of the house also, after chewing with the teeth three *nimba* leaves, and having sipped water and touched the fire and the like, 10 placing their foot on the stone slab immediately should enter the house. By the use of the word *âdi* 'etc', should be included what has been stated by Śaṅkha viz — "The tender sprouts of the *dûrvâ* grass, cowdung, fire, " bull—having touched all these, while entering, they should besmear their " forehead and the limbs with ghee, and white mustard seed" (12–13). 15

The Author states an extension

Yâjñavalkya, Verse 14

The act of entering and the like is even of those who touch the dead body. Of those who so wish, the purification is immediate by a bath and restraint of breath (14). 20

Mitâkṣharâ :—What has been stated before viz. the act commencing with chewing the *nimba* leaves and ending with entering into the house—that is not only for the members of the caste, but even for outsiders also who do the carrying away of the dead body as a charitable act. In the expression 'the act of entering and the like', the expression 25 'and the like', by reason of its auspiciousness, has a reference (also) to acts stated[1] before. Of these, moreover, those who have joined in the carrying away (of the dead body) as an act of charity, and those of the *non-sapindas* who wish for an immediate purification, by means of a bath and restraint of breath merely, there is purification. As 30 says **Parâśara**[2] : " Those of the twice-born who carry away an owner- " less corpse of a Brâhmana, at each step these obtain the merit of a " sacrifice. In the case of these there is nothing inauspicious, or even

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1. प्रतिलोमकम्—*i. e.* has an inverse application.
2. Ch. III. 45, 47.

"a sin — for those who perform this meritorious act. By an immer-
"sion in water, an immediate purification has been ordained for these."

For carrying away out of regard for friendship etc. however, is a special rule stated by Manu[1]: "A *vipra* having carried
5 PAGE 169* "out (the body of) a dead Brâhmaṇa who was not a "*sapiṇḍa*, as if he were a (near) relative, becomes pure "after three nights, as also the near relations of the mother. If he "eats the food of these, by ten days only does he become pure; if "he does not eat food, by a day only, provided he does not dwell
10 "in their house." Here this is the adjustment: One who out of friendship carries out a dead body and eats their food, and also dwells in their house, of him, the purification is by ten days only; he, however, who merely resides in their house, but does not eat their food, of him (the purification is) after three nights. He, moreover, who
15 simply carries out the corpse, and does not dwell in their house, nor does he eat their food, of him, by one day. This has a reference to a member of the same caste.

In regard to members of different castes, of whichever caste one carries the corpse, the (period of) impurity (prescribed) for that caste
20 should be observed. As says Gautama[2]: "And if a man of a lower "caste, carries out (the corpse of) one of a higher caste, or a man of "a higher caste one of a lower caste, the impurity in these is determined "by what is prescribed for the dead man." *Upasparśanam*, 'carrying out.' For a Brâhmaṇa, for carrying a *S'ûdra*, (the period of)
25 impurity is a month. For a Sûdra, however, for carrying a Brâhmaṇa the (period of) impurity is ten days. Thus the period of impurity is as for the dead man.' This is the meaning (14).

Vîramitrodaya

The performances by the sons etc. have been stated by the text
30 "Having chewed etc." The Author extends the same elsewhere also

Yâjñavalkya, Verse 14 (1)

By those who had close contact with the dead body by reason of carrying it out and the like—and by the use of the word *api*, 'also', of

1. Ch. V. 101, 102.
2. Ch. XIV. 26 (29).

those who also follow after it, the act of entering the house, of touching the fire, and the like acts must be done.

Vîramitrodaya

In the case of these, this is a special rule distinguished from the *jñâti*; so the Author says 5

Yâjñavalkya, Verse 14 (2)

Of outsiders carrying out an ownerless Brâhmaṇa corpse with a view to secure the merits of a sacrifice, who are others than the members of the *jñâti*, by the restraint *i. e.* the restraining of breath preceded by a bath, not immediately only, is the purification-, and not 10 after three days. That says Pârâśara[1] (see p. 1409. II 31 etc.). For carrying out of feelings of friendship etc., however says Manu[2] (see p. 1410. ll. 5-11). Three nights after residence in their house; but after eating their food, however, ten days alone should be understood to be the period for impurity. The rest is easy (14). 15

Śûlapâṇi

Yâjñavalkye, Verse 14

Entering etc. the act of entering etc. which has been stated before, that must be performed by even those who touch the dead body. Of the outsiders *i. e.* those who are not *sapiṇḍas*, who desire immediate purification by a bath and the restraint of breath is the purification. As for 20 carrying away, Manu[2] says (see above p. 1410. l. 5 etc.).

For a residence in the same house out of friendship or such other attachment, three nights; for a residence in a different house, one night is the (period for) mourning. For having carried out the mother's uterine 25 brother or sister and the like, even with a residence in a different home, three nights. After eating their food, ten nights (14).

The Author states the rule in regard to the celibate student

Yâjñavalkya, Verse 15

Even after removing (the corpse of) the preceptor, the parent, or the family priest, one under a vow remains (as) under a vow; he must not eat the food of impurity, nor, moreover, should he reside together with them (15). 30

Mitâkṣharâ:—Âchâryaḥ, *the preceptor*, as has already been defined before. The mother and the father (make up the compound word), *the parents*, pitarau Upâdhyâya,[3] *the family priest*, moreover, has been 35

1. Ch. III. 45-47
2. Ch. V. 101-102.
3. See Âchâra verses 34-35 pp 126-127 above

described before. These, although **nirhṛtyâpi**, *even after removing*, **vrati**, *one under a vow*, i.e. the celibate student, **vrati**, *remains still under a vow*, and there is no breach of his vow. By the word *kaṭa* is intended to indicate impurity. Food associated with that is **sakaṭânnam**, *the* 5 *food of impurity*; that, the celibate student **nâśnîyât**, *must not eat*. **Na cha**, *nor moreover*, along with those under impurity, **saha saṃvaset**, *should he reside*.

By thus saying, it necessarily follows thus by removing the dead bodies of others than the preceptor etc., there occurs a vitiation of 10 the vow of the celibate student. Hence also has it been stated by **Vasishṭha**[1]: "Of a celibate student, by performing funeral rites, " there occurs a cessation from the vow; excepting (in the case of) " those of his mother and father" (15).

Vîramitrodaya

15 With a view to limit the rule stated in the text[2] 'Not the celibate students should perform etc.' the Author states their duties on the death of the parents

Yâjñavalkya, Verse 15

After having carried out the preceptor etc., — and by the use of 20 the word *api*, 'also,' — having cremated them, and joined them with the exequial offerings in the form of watery libations, one who has taken a vow, *i.e.* the celibate student, remains in the vow, *i.e.*, remains with the vow of a celibate studentship unbroken. By the word *Kaṭa* is indicated impurity; food in association with that, is the *sakaṭânnam*, 'impure 25 food'; that a celibate student should not eat; nor should he reside, *i.e.* sleep with those in the mourning. Somewhere the reading is *samvaset*, 'live together.' Even then, by the force of the preposition, the same is the meaning. By the word *Pitṛ* 'father', are indicated the mother and the father, by the force of the semi-residual compound. 30 That says **Vasishṭha**[1]: "Of a celibate student, by performing funeral " rites, there occurs a cessation from the vow; excepting (in the case of) " those of his mother and father."

By the first use of the word *cha*, is included impurity, and by the second use of *cha*, the *śrâddha*, during the period of celibate studentship

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1. Ch. XXXIII. 7.

2. Verse 5, p. 1305 above.

vide the **Brahma Purâṇa:** "Even by a celibate student[1] who has not "completed the vow, must be performed the rites, urged on by compas- "sion in the case of a *sapiṇḍa* dying without an heir. After having "observed the (peoiod of) mourning for him, he should perform their "ceremonies like that of the father[2]; Of an ascetic nothing should be "done; nor does he perform for others." (15)

Śûlapâṇi
Yâjñavalkya, Verse 15

Âchârya etc. By performing for the *âchârya* and the like, the entire exequial rites, such as the cremation, the *piṇḍa* on the tenth day, and the sixteen *śrâddhas* and the like, he remains a celibate student, *i. e.* a celibate student even (as before); he does not lose his vow; this he certainly does by carrying out any other. **Śakaṭânnam**, the food of one under impurity. 'By them', *i. e.* by those in mourning[3] (15)

For the mourners, the Author states a special rule

Yâjñavalkya Verse 16

Subsisting on provisions purchased (by them) or obtained, on the ground should they sleep, each apart; after the manner of the *Piṇḍayajña* should be offered food to the deceased for three days. (16)

Mitâksharâ:—*Purchased or* unasked *obtained subsistence* by whom, these are **kritalabdhâśanâḥ**, *subsisting on provisions purchased or obtained*; thus they should become; this is the implication. From the restrictive rule as to subsistence on purchased or obtained (food), in the absence of that, non-eating becomes necessarily established. Therefore also **Vasishṭha**[4]: "After going to their homes, on ground "mats for three days, they should pass without eating, with food "prepared from purchases must they subsist." 'Ground mat' *i.e.*, for those in mourning, for sleeping on the ground a mat prepared from grass. These *sapiṇdas*, moreover, on the ground only, each apart, should sleep, and not on a cot or the like. By **Manu**[5] also, in this connection a special rule has been pointed out: "They should "eat food which is neither pungent nor containing salt; for three days

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1. Here the passage apparently refers to the *Brahmachârin* as the *object* and not the *agent* in which sense the central text of Yâjñavalkya reads Vîramitrodaya suggests a reciprocity in the case of ownerless corpses

2. Another reading in अ is त्रयाणा आश्रमिणा च कुर्याद्दाहादिका क्रियाम् "In the case of the three orders, one should perform the rite of cremation etc"

3. आशौच—This word has been rendered as 'impurity', and 'mourning' according as is suitable to the context

4. IV 14–15.

5. Ch V 73

"they should (simply), however, plunge[1] (in water); should not eat "meatfood, and moreover should sleep on the ground each separately." Similarly, a special rule has been stated by Gautama[2] also: "On "the ground should they sleep and be continent, those who perform "the funeral rites".

Moreover, after the manner of the process observed in the *piṇḍa-pitṛyajña*, such as with the sacred thread in the *prâchînâvîti*[3] form and the like, to the deceased should be affered food in the form of *piṇḍa* in[4] silence on the ground. As says Marichi[5]: "The *piṇḍa* for the "deceased, one should offer outside without the *darbha* or the *mantras*, "after having prepared the boiled rice in the north-east, after having "bathed and with concentrated attention." The avoidance of *darbha* and *mantra* has a reference to the uninitiated, as has been observed by Prachetâs: "For the uninitiated, on the ground should the "*piṇḍa* be offered; for the initiated, on the *kuśas*". So also, the rule about the performer also has been pointed out in the Gṛhyapariśishṭa thus: "Whether of not the same *gotra*, or of the same *gotra*, "whether a woman or a man, he who offers on the

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"first day, that one should continue it to the conclu-"sion as far as the tenth day." Another rule regarding the articles also has been indicated by Sunaḥpuchchha thus: "With *śâli* rice, or even with barley meal, or also with vegetables, one "should make the offering; whichever material is used on the first "day, the same shall be for the ten days[6]; silently should be the sprink-"ling, and the flowers; the light and the incense shall be in the same "manner."

The *piṇḍa*, moreover, should be offered on the stone, since Saṅkha has stated: "On the ground the flowers, *piṇḍa*, and drinking water, "or on the stone, should they give." Nor, from the plural number in the expression 'they should give,' should it be imagined that like the

1. निमज्जेयुः i. e. merely plunge, and not have a leisurely bath as a luxury तीर्थस्नानमंगपरिघर्षणादिवर्जनम् *Medhâtithi.* See also *Bâlambhaṭṭi* p. 28, ll. 11–12.

2. Ch. XI. 32. 3. See p. 117 Note 1.—with the sacred thread pending over the right shoulder to the left side. 4. *i. e* without any *mantra*, see further on.

5. See *Bâlam*. p. 29, ll 4–6, for a further elaboration of this.

6. A similar rule as to the *performer* is stated in the *Brahma Purâṇa*. See *Bâlambhaṭṭi* p. 29, l. 26.

water libation the *pinda* offering should be performed by all; but on the other hand, it should be performed by the son alone; in his absence, by any of the kindred nearest by consanguinity; when these are not available, by any kindred on the mother's side should be performed, vide the text of **Gautama**[1]: "In the absence of the sons, the "*sapiṇḍas*, the *sapindas* on the mother's side, and the pupils also "should offer; failing these, the *Ṛtvik* and the *Âchârya*." 5

When, however, there are several sons, by the eldest[2] alone should be performed, since **Marichi** has stated, "With the agreement of "all, what has been performed by the eldest alone, or with the pro- 10 "perty which[3] was undivided, is indeed regarded as done by all."

The rule regarding the number of the *piṇḍas*, moreover, is for a Brâhmaṇa ten *piṇḍas*, for a *Kshatriya* twelve only; thus by regard to the days of mourning has been stated by **Viṣhṇu**[4]: "While the term of "impurity lasts, they must offer water libation and the *piṇḍa* to the 15 "deceased." So in **Another Smṛti** also: "By nine days one should offer "nine *piṇḍas* with bent attention; after having offered the tenth *piṇḍa*, "at the end of the night, one becomes pure." The statement about purification is in regard to (the capacity for) the invitation to the Brâhmaṇas for the *śrâddha* to be performed on the next day. By the *Lord* of the 20 *Yogis*, however, the offering of three *pindas* has been stated. In regard to these two courses, the larger and the smaller, the adjustment should be observed as has been stated[5] above in regard to the water libation.

In this connection, another special rule has been stated by **Śâtâtapa**: "During the period of mourning, however, even though 25 "diminishing, the *piṇḍas* which one should offer should, how- "ever, be ten only." For those for whom the period of mourning is three nights a special rule has been pointed out by **Pâraskara**: "On the first day should be offered three *pindas* by them with bent "attention; on the second, one should offer four in a similar manner 30 "after the collection of bones; three, moreover, one should offer on "the third day, and one should wash the clothes &c."

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1. Ch. XV. 13–14.
2. See *Bâlambhaṭṭi* p. 30 ll. 12–17 re: the right of performance.
3. There is a mistake in the print at p 170 l 7 द्रव्येण वा विभक्तेन read द्रव्येण वाऽविभक्तेन.
4. Ch. XIX. 13.
5. See p. 1391 ll. 25-32. Sk Text. p 163 ll. 22-24.

Sûlapâṇi

Yâjñavalkya, Verse 16

Krîta etc., *purchsed* etc., As long as the mourning continues, they should &c. by purchasing or obtaining; and not that (which was) stored
5 before, such as rice etc. On the floor, moreover, they should sleep, all alone. Commencing with the day of death, for three days, this *piṇḍa* for the satisfaction of one should be given, 'After the manner of the *pitṛyajña*,' *i. e.* following the procedure observed in the *piṇḍapitṛyajña*; by this are pointed out the marking of the lines, the spreading of the *darbhas*, sprinkling of
10 the water (on the *darbhas*), and the resprinkling (16).

Yâjñavalkya, Verse 17 (1)

Water, for one day, in the sky should be placed, and milk also in an earthen (vessel) (17 [1]).

Mitâkṣharâ :—Moreover, **jalam**, *water*, **kṣhîram** cha, *and milk also,*
15 **mṛṇmaye,** *in the earthen vessel*, separately in each, **âkâśe,** *in the sky,* such as in a swing or the like, **ekâham,** *for one day*, should be placed. Here, as no special rule has been stated, this should be done, on the first, day, to that effect being the text of Pâraskara[1]: "O deceased, have a bath, "here," with these words, water should be placed ; 'drink also this,'
20 " with these words, milk."

Similarly, the collection of bones also should be made on the first and the subsequent days. So says Saṃvarta : " On the first day "or on the third, or on the seventh or on the ninth similarly, the " collection of bones should be made on that day by the *gotrajas*
25 "together." Somewhere, it has been stated that the collection of bones may be made on the second (day). In the Viṣhṇu[2] Smṛti, however : " On the fourth day one should make the collection of the bones; " and of these, the consigning into the Ganges water." Therefore on any of these days, in accordance with the ritual stated in one's
30 own *gṛhya*, the collection of bones should be made.

In this connection, a special rule has also been pointed out by Aṅgirasa : "In the collection of the bones a sacrifice to the " Gods has been declared ; intended for the one who is deceased, " if one after purifying himself do not perform the sacrifice to

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1. Ch. III. 10–28.
2. Ch. XIX. 10–11.

" the deities, then the deities curse him. The deities here, more-
" over, are those that dwell in the cemetery." The **Same Author** has
stated that those cremated there before " dwellers in the cemetery, are
" the deities reputed to be those of the dead bodies." Therefore it
comes to be said that intending for those deities as also for the one 5
not long deceased, worship should be offered with incense, light, and
the like, and with food in the form of the *pinda*.

So also shaving should be performed on the tenth day, as
Devala has stated : " On the tenth day, when reached, the bath shall
"be outside the town ; there should be given up the clothes, as also the 10
"hair, moustache and the nails too" Similarly in **Another Smṛti** also:
" On the second day should be performed the shaving operation with
" effort ; or on the third, or on the fifth, or even on the seventh, as
" long as the offerings (one) makes" *i. e.* before the offering of the
śrâddha ; that is the limit. 15

For whom is the shaving ? for such an inquiry **Âpastamba**[1] has
stated : "For those suffering, is the shaving." Those
PAGE 171* who experience grief at the death, are the suffering
(*i. e*) the kindred, for these, with particularisation is
the shaving. Indeed, even for the junior in age ? Anticipating this, 20
it comes to be stated *the anubhâvins*.

" For those who follow after, is the shaving." *Anu*, after *i. e.*
afterwards; those who are born after are *anubhâvins*, *i. e.* juniors in
age ; for those, (is) the shaving. *Anubhâvins*, *i e.* the sons, so some
think, since the **rule** is observed : " At the Ganges, in a holy place 25
" of the Sun, upon the death of the mother, the father, or of the
" preceptor, at the time of the consecration of the fire, and at the
" Soma sacrifice, shaving has been stated to be on these seven
" (occasions)."

By reason of the impurity, there might necessarily be a cessation 30
of the right regarding all the *S'rauta* and *Smârta* performances ; so by
way of a concession in regard to particular ones the Author states

Yâjñavalkya, Verse 17 (2)

Ceremonies on the *Vaitâna* **and the** *Aupâsana* **fires must, however,
be performed, since (they are) enjoined by the** *S'ruti* **[17 (2)]** 35

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1. Dh. S. 1. 3. 10. 6.

Mitâksharâ :—*Vitâna* is the extention of the (three fires); occurring there are the **vaitânas**, to be accomplished at the three fires, such as the *Agnihotra, Darśapûrṇamâsa*, and the like performances are spoken of. That which is worshipped every day is the *Upâsanaḥ*, the house-
5 hold fire; produced there are the *Aupâsanas*, the evening and the morning sacrificial rites are (here) spoken of. Those *Vaitâna* and *Aupâsana* vedic **kriyâḥ kâryâḥ**, *ceremonies must be performed.* If it be asked, how do they pertain to the Vedas ? (the answer is) **śrutichodanât**, *since (they are) enjoined by the S'ruti.* For "for the whole of one's life, one
10 "should offer a sacrifice to the fire," from this and the like *S'ruti* texts, the injunction in regard to the fire sacrifice is quite clear. "Similarly, every day, one should perform the *swâhâ* rite ; and in "the absence of food, with anything (else), so long as the body "lasts." From this *S'ruti* text the *Aupâsana* sacrifice has also been
15 mentioned.

Here, moreover, by reason of the particular mention of the *śrauta* character the non-performance appears to be inferred of the *smârta* performances, such as donation and the like. Hence also has it been stated by **Vaiyâghrapâda** : "The abandonment of the *smârta* per-
20 "formances follows in an impurity otherwise than that of *Râhu*; for "a *S'rauta* performance when bathed, one gets the purification immedia- "tely at the time." The mention of the performance of the *S'rauta* rite is by regard to their *naimittika* (occasional) character ; as says **Paiṭhînasi** : "They shall desist from the (obligatory) *nitya*
25 "rites, excepting the *Vaitânas*, and some say, also those (performed) "on the household fire." From the text 'they shall desist from the *nitya* rites, stated generally a necessary inference may arise as to the dropping of the *nitya* as well as the *naimittika* rites, so an exception has been stated by the text 'excepting the *Vaitânas*' in regard to
30 the ceremonies which are to be accomplished by the three fires. And by the clause, 'some say also those (performed) on the household fire' a partial exception has been stated for those necessary rites even though performed on the household fire; therefore in regard to these, there is no objection (on the ground) of impurity. Of the
35 *kâmya* rites, however, by reason of the absence of purity, there is no performance.

By Manu[1] also has it been stated with this same object : " One "must not interrupt the rites (to be performed) with the (sacred) "fires." By the expression 'the rites with the fires one must not interrupt,' is (implied) the cessation of the rites (which can be) performed without the fire, such as the five great sacrifices and the like others. 5 And so also Samvarta : " The sacrifice there, one should perform with "dry food or with fruit ; the ritual of the fire sacrifices, however, one "must not perform on (the occasion of) death or birth".

Although the *Vaiśvadeva* sacrifice also is to be performed on the fire, its exclusion is on account of a text: "A *vipra* should remain for 10 "ten days without the *Vaiśvadeva*," thus having been stated by the **Same Author.**

Although from the **text** : " During the mourning, the abandon"ment of performances such as *sandhyâ* and the like is ordained", the cessation of the *sandhyâ* is inferred, still the offering of the *añjali* and 15 the like may be done, since **Paiṭhînasi** has stated : " During mourning, "one may offer the *añjali* to the Sun, and after performing the circum"ambulation, contemplate the Sun and make a bow." It has been stated generally that 'the *vaitâna* and *aupâsana* rites should be performed,' still, however, he should cause it to be done, as **Paiṭhînasi** has 20 stated : "Others should perform these". By **Bṛhaspati** also has been said : " In the case of birth, or upon a death, in the case of inability, "dining at a *śrâddha*, and on occasions of a journey and the like, one " should have it done and not abandon (it)."

Similarly, although they are *smârta* performances, the daily 25 sacrifice and the *Pindapitṛyajña*, *S'ravanâkarma*, the *Aśvayujya* and the like must indeed be performed, since **Jâtûkarṇya** has stated : " When impurity on account of birth occurs, how should a *Smârta* " rite be performed ? The *pindayajña* and the rice oblation should " be caused by one not of the same *gotra*." 30

Although the incapacity for performance is in regard to the entire rite in (all) its details, still the principal part viz. the offering of one's own material one must perform onself ; since it cannot be

1. Ch. V. 84.

accomplished by any other; and hence also has it been said: "In "regard to a *S'rauta* rite, one might, for the time being, having bath- "ed, obtain purification." As for the prohibition

PAGE 172* of an oblation in the text: "A gift, the acceptance

5 "of a gift, an oblation, as also the study of the Vedas "cease," that should be adjusted as having a reference to a *Kâmya* performance, or to the *Vaiśvadeva* rite.

Similarly, the eating of the food of (one in) impurity must also not be made, since **Yama** has stated: "In both cases for ten days

10 "the food of the family is not eaten" 'In both cases', *i.e.* in the case of birth and of death: 'Ten days' is indicative of the period for the impurity. 'Of the family' *i. e* of the family under impurity; food in connection with this family must not be eaten by those not of the family. For the members of the family,

15 moreover, there is no objection, as the **Same Author** has observed, "During impurity, however, the food of the family is without a "fault; so" says **Manu**.

This prohibition, moreover, is to be understood to be whether either the person who offers or one who eats had come to know of the birth

20 or of the death, since it has been observed in the **Shaṭtriṃśanmata**: "In the absence of the knowledge of both, impurity does not bring "about any sin; if known even by one, it would induce a sin for "one who eats."

Similarly in a marriage and the like, food separately prepared

25 for the Brâhmaṇas before the occurrence of the impurity, may certainly be eaten, vide this Smṛti of **Bṛhaspati**: "If, however, in the "midst of a marriage, a festivity, or a sacrifice, death or birth occur, "no fault has been mentioned in regard to matters already decided "upon before." Moreover, another special rule also has been pointed

30 out in the **Shaṭtriṃśanmata**: "If in the midst of a marriage, a "festivity, or a sacrifice, death or birth occur, others should offer "food, and it should be eaten by the best of the twice-born. "If while the Brâhmaṇas are eating, death or birth occur, all these "are declared to be purified when they sip water from another's

35 "house."

Similarly in the case even of acceptance of gifts during impurity, there is absence of a fault in regard to certain things, as says Marichi: "In the case of salt, honey and meat, flowers, roots and also fruits, " vegetables, dry wood, grass, water, curds, clarified butter, and milk, " sesamum, medicament, deer-hide, cooked and uncooked things, one 5 "may take oneself; also in regard to all articles sold in the market, "there is no impurity owing to death or birth." 'Cooked' *i.e.* all eatable food, such as the (sweet balls of) *modaka* and the like; 'Uncooked', such, as rice etc. 'One may take oneself' *i.e.* one himself permitted by the owner may take; this is the meaning. Cooked or uncooked food 10 permitted, has a reference to a public sacrifice which has started, vide the text of Angirasa: "Of those who have started on a general sacrifice, " stale food is unblameworthy; after eating the cooked food of these, " one should, however, drink water for three nights." Here, the word 'cooked' has a reference to cooked rice other than the edibles. 15

In regard to contact with a dead body, however, a special rule has been stated by Angirasa: "Of a householder to whom an " impurity happens on account of contact, his performances are not " cut off; nor does it affect those in the house." 'It,' *i.e.* the impurity, is purely of the householder only, and not, moreover, for those who 20 are in his house, such as the wife and like others, nor in regard to his things also. In the case of an impurity for which the period has been passed, a similar rule has been brought out in Another Smṛti: "After " the period of ten days is over, if a householder comes to know " afterwards, for three nights is the (period of) impurity for him, and 25 " in no case for his things" (17 [2]).

Viramitrodaya

The Author states the duties for the mourners

Yâjñavalkya, Verses 16-17

Te, i.e. 'these', mourners, 'purchased' or obtained without having 30 asked for it — not however cooked before—such food is to be eaten by whom; so they should be. This, moreover, has a reference to the weak; for one however, who is able, a day's fast. Here, when possible, under, the text of Vasishṭha:[1] "For three days they should remain without

1. Ch. IV. 14-15.

"eating or should subsist on (food) obtained by purchase". For one who is not strong, one fast, vide the text of Âśvalâyana[1]: "Never "should they cook food at night".

Separately each, women and men, on the ground *i.e.* without a cot
5 or the like, should sleep. In this connection, Gautama[2] states a special rule, "Those offering the rites to the dead should sleep on the "floor and be content". Manu[3] (see p. 1413 ll. 30 &c.); of the piṇḍa sacrifice *i.e.* of the exequial *piṇḍa* offering, after the manner of that such as the foot-wash and the like, food *i.e.* in the form of the supple-
10 mentary *piṇḍa*, to the deceased for three days' duration should be given by the members of the *jñâti*.

The *Sapiṇḍas*, however, should offer for ten days, vide the text: "He who offers on the first day should finish up for ten days."

'Water,' *i.e.* water and also milk in two earthen pots separately in
15 the air, such as in a swing or the like, for a day and night after the death, should be placed by the sons and the like for the benefit of the deceased.

By the use of the word *cha*, 'also,' the offering of the pot in the sky is cumulatively mentioned as including the rites mentioned before
20 it and continuing for ten days. Vide the following text: "In it hang-"ing in the sky should be placed water for ten nights, for an entire "appeasement of the heat and abatement of the fatigues of the journey."

Having regard to the fact that during the period of mourning all *Śrauta* and *Smârta* rites are stopped, the Author observes: "The Vaitâna
25 "performances etc.," *Vitâna* means all the fires; those offered there are *Vaitânas i.e.*, those that can be accomplished with the three fires such as the Agnihotra, Darśapûrnamâsa and like others; *upâsanâḥ* i.e. rites which must be necessarily performed. Śrutichodanât, "since directed "by the Śruti," as prescribed in the vedic text: "He performs the agni-
30 "hotra sacrifice the whole of his life-time." By mentioning the dictate of *Śruti* as the reason it appears that the right does not extend to a *Smârta* performance. In this connection the text of Vyâghrapâda cited in the Mitâksharâ[4] also concurs., viz. "the abandonment of the *Smârta* "rites (should be made) on an impurity other than that of Râhu."
35 In regard to a *Śrauta* rite one obtains purification for the time being when he has bathed.

1. Gr. S. IV. 4-14.
2. Ch. XIV. 32.
3. Ch. V. 73.
4. P. 1418 ll. 18-21.

By the use of the word *cha*, the Author adds the exequial rites such as the bone collection etc. That has been stated by **Vishṇu**[1]: "On the fourth day the bone-collection and their throwing into the "Ganges Water." A detailed elaboration of the rites of the bone-collection and the like having been found to have been made respectively in works with particular details has been passed over here (16-17). 5

Sûlapâṇi

Yâjñavalkya, Verse 17

Jalam, *water etc*, *water and milk also in a swing or the like on the* first night should be placed after dedicating it with the (recitation of the) 10 *mantra* stated by **Pâraskara**[2] viz: "After having offered *pinda* to the "deceased, they should offer the sprinkling and the re-sprinkling with the "pronunciation of one's name and place, milk and water in an earthen pot "for three nights saying, 'O deceased, bathe here, and also drink the milk'." As to what has been stated in the **Brahma Purâṇa** viz: "Therefore, should 15 "be placed in the sky for ten nights water also", that is with the object of *service to the deceased. Vaitânam i e. the srauta fire sacrifice; Upâsanâ, is the* sacrifice on the household fire. The auspicious rites should be performed as they have been prescribed in the *Sruti e g* **Baudhâyana**: "For the whole life-"time one must offer the fire oblation" "In the *Aupâsana* fire, one must per- 20 "form the sacrifice every day" and the like. In this connection it has been observed by some that in the *Vaitâna*, for ten nights the sacrifice should be performed by oneself, in the *Âvasathya*, however, by one of another *gotra*— as says **Jâbâla**, "On (the occasion of) a birth or death, the abandonment "*of the performance on the vitana* is not ordained, in the hall etc., a simple 25 "sacrifice should be got performed by persons of other *gotras*" As also **Śaṅkha and Likhita**. "For the purpose of the *agnihotra*, by a mere bath "and the touching of water, the father becomes pure."

As for the text of **Dakṣha**, "By one day a Brâhmana becomes pure, "(one) who is connected with Fire and *Veda*; in the case of one lower as 30 "also the lowest, after three days and four days in the same way" viz., that as having application to the *sandhyâ* and the like performances, is in-*consistent; it will be contradictory* to the text of **Jâbâla** viz. "On both "(occasions) for ten days is the impurity for the *sapiṇḍas*; the bathing "and water-sprinkling, he can have for the purpose of the fire sacrifice." 35 The meaning is *i. e.* the habitual bath, *for the period after one day. As* says **Saṃvarta**: "The oblation should be offered on such an occasion "with dry food, or with fruit; the rite of the five sacrifices, however, one must "not perform on the occasion of a death or a birth· after ten days, how-

1. Ch. XIX. 10-11. 2. Gr S III X 27-28.

" ever, a Brâhmana knowing the law may properly carry on his study of " the Vedas", as these two texts ordain the performance of the *sandhyâ* and the study of the Vedas after the period of ten days, therefore, in the text of Daksha, it is (only) for the purpose of the *homa* that the period of
5 impurity is shortened, and not for the performance of the *sandhyâ* (17).

In this manner having stated the rules for those under an impurity in the form of injunction and prohibition, the Author now states the period on account of an impurity

Yâjñavalkya Verse 18[1]

10 **For three nights or ten nights is intended the impurity on account of death; for one less than two years, for the two; (the impurity) of birth, for the mother only indeed (18).**

Mitâksharâ:—The Author mentions the causes for the impurities, as also the rules as to their duration. Savam, *on account of death*,[2] i.e.
15 caused by death. By the word birth (*sûtaka*), moreover, indicative of birth, is intended the impurity on that account. By thus saying, the birth and the death come to be stated as causes of impurity. That birth or death, however, becomes a cause only when it occurs and becomes known, as is indicated by the text[3] such
20 as, " Having heard of the death of a kindred or the birth of a son " after ten days, " as also,[4] " One who hears before ten days of the " death of another who has gone to another country continues to be " impure only for such period as has remained over of the ten days' " (period)" and such other texts by the force of their statement.

25 If it be suggested that the (fact of) birth itself is the cause of impurity, the rules regarding the periods of impurity such as ten days etc., would be from the fact itself, and therefore in the case when the death of a kindred is learnt before the ten days, the impurity for the remainder of the ten nights becomes established by itself, and the text[4]
30 viz. " what remains of the ten nights etc., " should come to be regarded as not necessary to be mentioned. Therefore, (when) known

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1. From this verse to verse No. 23 inclusive, the authors of the *Mitâkshara* and the *Viramitrodaya* have numbered the verses differently. *Śûlapâṇi* also has a similar difference. The verses numbered as 18, 19, 20, 21, 22, 23 in the *Mitâkshara* are numbered as 19, 20, 21, 22, 23, 18 in the *Viramitrodaya* respectively.

2. शव &c.—is a dead body; on account of a dead body being in the house.

3. of Manu V. 77.

4. Manu V. 74.

(then) alone is either the death or the birth is the cause, and that impurity on account of either of these two causes has been intended to be for three nights or for ten nights by Manu and others.

In this chapter 'on impurity' the use of the word a day or a night, is indicative of a day and night. The expression 'is intended by Manu and the rest, ' is used to point out the characteristic distinction of the topics regarding the *sapindas* described by them : "Ten days as the "(period of) impurity on account of death has been prescribed for the "*sapindas*; for birth also would be the same for those who wish for a "complete purification. Upon a birth, however, those who are "partakers of the same libation of water, by three nights is the "purification intended; those who touch the dead body become pure "by three days, and those who offer water. " In this and similar **texts**[1] an adjustment of three nights and ten nights has been made by regard to the application to the *samânodakas* and *sapindas*. Therefore, for the *sapindas i e.* within the seven generations uniformly, ten nights ; for the *samânodakas*, three nights.

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As for the text in another **Smṛti** viz. : "For the fourth, it will be "ten nights, by six nights for a male in the fifth, and in the sixth by "four days, shall be the purification ; while for the seventh, only by "a day," since it is contradictory it does not deserve to be respected. Even if it may not be contradictory it should not be followed as it is censured by the people, as is the case (in the rule) of 'killing a beast as part of the *madhuparka* rite'. Since Manu[2] has observed : "A thing "not leading to heaven and disliked by men, although according to "*dharma*, one must never practise." Nor, moreover, would it be proper to suggest that for the *sapinda* he who is seventh in propinquity, one day, and for the *samânodakas* who are distant in propinquity, and as the eighth and the rest, three days.

In this manner, having generally reached the rule as to impurity in regard to *sapindas*, the Author states a rule by way of limitation, **ûnadvivarshe,** *for one less than two years,* who is dead, **ubhayoreva,** *for the two also, i. e.* for the mother and the father, for ten nights is the

1. See Manu V. 59, 61, 64 and Vasishtha IV. 16–20.

2. See Yâjñavalkya I. 256 p. 365 above at ll. 2–4.

impurity; not for all the *sapiṇḍas*. For these, however, the Author will state hereafter in the **text**[1]: "Before the appearance of tooth etc." So also **Paiṅgya**: "For one dying while in the womb, for the mother "ten days; after the birth, for both; after the naming has been made,
5 "for the uterines also."

Or this is the meaning—In regard to one who dies before two years, for the two, *i.e.* for the mother and the father only is the impurity characterized by untouchableness; and not for the *sapiṇḍas*. So in another **Smṛti**: "For one who has died before two years, for the
10 "mother and the father only and not for others," where the characteristic of untouchableness is intended; while for others, incapacity for the performance of rites. Since in the case of *sapiṇḍas* also the rule has been stated in the **text**: "as far as the appearance of tooth etc."

Now an illustration: **Sûtakam Mâtureva hi**, (the impurity), *of birth for*
15 *the mother alone indeed*, as the birth impurity characterized by untouchableness on account of birth is only for the mother, similarly upon a death before two years the untouchableness is of the mother and the father only. By excluding untouchableness for the *sapiṇḍas* for death before two years, the untouchableness comes to be prescribed
20 under other circumstances. So also **Devala**: "The touchableness in the "case of a Sûdra, Vaiśya, Kshatriya and Brâhmaṇa is to be known by "the third portion of one's own period as has been prescribed according to the *S'âstras*." This, moreover, should be understood as for three nights etc. in the case of those who have died uninitiated, as
25 also where the period of impurity has been passed. In regard to the initiated also has been stated by the same **Author**: "Dividing the "periods of impurity for ten days etc., into three parts, after the "collection of bones, those who are conversant with the principles "contemplate the touching of the body in the case of the *varṇas*,
30 "viz. after three, four, five and ten days in order, the *varṇas* may "become fit to be touched. The Brâhmaṇa, however, becomes fit for "food to be taken from him after ten days, and for the rest after "two, three and six days in addition (respectively)." It should be understood as two in addition to ten, three in addition to twelve, and
35 six in addition to fifteen. (18)

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1. Verse 23.

Śûlapâṇi

Yâjñavalkya, Verse 18

For three nights &c. Death impurity characterised by untouchableness is for ten days for the mourners If during one death period another death impurity occurs and if it fall on even days, for ten days is the untouchableness. So also in the Âdipurâṇa: "The *gotra* becomes un-"touchable when a death impurity occurs there." If, however, it fall on uneven days, as the purification of the second has been mentioned along with that of the first, the untouchableness due to death earlier than three years is for the mother and the father only, if it fall during a birth impurity. So also **Pâraskara**[1]: "For one who has died before two years, "for the mother and the father is the mourning for three nights, or one "night; if a birth impurity falls within till the expiry, the impurity is "like that of the birth of both. 'Like that of the birth impurity' *i.e.* like "an accessory impurity." The untouchableness on account of birth, however, is for ten days for the mother only. So also **Saṃvarta** : "Upon "the birth of a son, for the father a bath over the head has been ordained; "the mother becomes purified by ten days; for the touch by the father, "however, by a bath" (18)

The Author now states the impurity due to birth in the form of untouchableness

Yâjñavalkya Verse 19.

For the parents only is the impurity (on account) of birth; for the mother, it is continuous by reason of the appearance of her blood For that day, there would be no impurity; by reason of the birth of forefathers. (19)

Mitâkṣharâ :—**Sûtakam**, *impurity*, on account of birth characterised by untouchableness, **pitror**, *for the parents*, *i.e.* for the mother and the father only, not for all the *sapindas*. That untouchableness, moreover **mâtur dhruvam**, *for the mother it is continuous*, *i e.* is fixed for (the duration of) ten days ; this is the meaning. Why, **tadasṛgdarśanât**, *by reason of the appearance of her blood*, *i e.* on account of the sight of blood in connection with her. Hence also **Vasiṣhṭha**,[2] "No impurity (of birth) exists for a man provided "he does not go into contact ; here, blood is to be "known as the (cause of) impurity ; and that, moreover, in the case "of man, does not exist."

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1. Gṛ. S. III. x. 1.

2. Ch. IV. 23.

Of the father, moreover, it is not continuous; by a mere bath only the untouchableness passes off; as says **Saṃvarta**: "On the "birth of son, a bath together with the hair over the head is "ordained for the father. The mother gets purified after ten
5 "days; of the father, however, after a bath, is (restored) the "touchableness."

The rule that the mother gets purified after ten days, has a reference only to her capacity for ordinary dealings and intercourse. For in regard to performances having an invisible result, a special
10 rule has been stated by **Paiṭhînasi**: "A woman after delivery, giving "birth to a son, may be permitted to perform the rituals after twenty "nights; after a month, one giving birth to a daughter." By **Aṅgirasa**, moreover, an absence of untouchableness in the case of the *sapiṇḍas* has been made clear: "Upon delivery excepting in the case of the
15 "woman delivering, the touch is not prohibited; in the case of the "touch of the woman delivering, however, the bath itself has been "ordained."

On the day on which occurs the birth of the child, **tadahar na pra-dushyeta**, *that day there would be no impurity*. The meaning is that it does
20 not take away the privilege (of the mother) for donations etc. on that occasion. Since on that day **pûrveshâm**, *of the forefathers*, such as of the father and other ascendants in the form of the son, is the birth i. e. appearance; therefore, that day there would be no impurity. So has it been stated by **Vṛddha Yâjñavalkya**: "On the day of the birth
25 "of a son donation should be caused to be accepted by Brâhmaṇas of "gold, land, cow, horses, good clothes, bed, and bedseats and the like "others; there everything should be accepted; but one should not eat "cooked food. If, however, one eats it through error, the twice-born "should perform the *chândrâyana* (expiation)". By **Vyâsa**, also has
30 here a special rule been stated: "Taking their habitation in the "delivery room are (the deities) known as the birth-giving deities; by "reason of a sacrifice for these, purification has been declared after "birth, on the first day, on the sixth, on the tenth also always. On "these three days the impurity should not be observed on the birth of
35 "a son." By **Mârkaṇḍeya** also has it been said: "Similarly should be

"guarded the sixth, and in particular at night; throughout the night "a vigil should be observed, and similarly an oblation should be "offered to the birth-giving deities. Men with weapons in their "hands, and women with dance and music, at night should observe "a vigil, in the same manner on the tenth night of the birth." (19). 5

Vîramitrodaya[1]
Yâjñavalkya, Verses 19-20

For a death i.e. on account of death, the impurity in the form o untouchableness is intended to be for three nights for the *sapiṇḍa vipras*, and ten nights for the *Śûdra sapiṇḍas*; the word 'or', *vâ*, is used 10 to (avoid) incongruity, as the period intended is the third part; thus in the case of the *Kshatriyas* the period of untouchablenes has been indicated, to be four nights, and for the *Vaiśyas* five nights, and so **Devala**: "The touchableness in the case of the Sûdra, Vaiśya, "Kshatriya, and Brâhmaṇa is to be known by the third portion of one's 15 "own period as has been prescribed according to the *Śâstra*." For one, however, who has died, less than two years, the period is only for the mother and the father in the form of untouchableness extending over a day and a night in the case of a Brâhmana; and for the Kshatriya and the rest for two days, and so on; and not for the *sapiṇḍas* also. 20

For the untouchableness by birth *i.e.* on account of birth, it cannot be wiped off by mere bathing only in the case of the mother; while it is wiped off by a bath even in the case of the father. Vide the text of **Saṃvarta**: "The mother becomes purified after ten days; for the "father, however, bathing makes him touchable." (18) 25

This same very thing the Author indicates by the words 'of the parents etc.' The untouchableness generally occurs for the mother and the father also; in the case of the mother, however, that untouchableness is indeed for a longer period on account of the appearance of the blood. The impurity of birth is no hindrance in the case of some 30 performances. This the Author indicates by the clause 'that day etc.' The meaning is that in the case of sons etc., on account of the birth in the form of sons of the father and of other ancestors, the day of the birth of the son is not regarded as impure, *i.e.* in regard to the acts of donations etc. By the word *hi*, 'alone', indicating limitation, it has 35 been indicated that this untouchableness in the case of a mother is not the same as the untouchableness owing to death. (19)

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1. The verses numbered as 18 and 19 and put separately in the *Mitâkṣharâ* have been numbered 19 and 20 and put together as a युग्मक in the *Vîramitrodaya*.

Śûlapâṇi[1]

Yâjñavalkya, Verse 19

Of the parents &c. The impurity on account of death characterised by untouchableness, is for all the *Sapiṇḍas*; while that on account of
5 birth, is for the mother and the father only. That also, for the mother till after ten days, on account of the appearance of blood due to it. Hence also Vasishṭha[2]: "There is no impurity for a man if he does not come "into contact; there, menses is (the cause of) impurity, and does not "exist in the case of men."

10 For the acceptance of a donation of a cow, corn etc., that day is not one of impurity. Why? for the reason that *the ancestors*, such as the father and the rest, who had been assimilated to the deities are born. So Śaṅkha and Likhita: "The father, and also the grandfather, similarly also the great-"grandfather are again born there, and make that day known." Although
15 it has been stated before that "the birth impurity is for the mother only," still it has bean confirmed by a reason (given) (19).

When in the midst of a period of impurity another death or birth occurs, then under the maxim 'for every cause the effect also recurs', there would follow another period of impurity for ten days;
20 so the Author states an exception

Yâjñavalkya, Verse 20 (1)

If in the midst, birth or death occur, then after the (expiry of the) remaining days, one becomes purified. (20 [1])

Mitâksharâ:—By regard to one's *varna*, as also by regard to the
25 age, whatever period of impurity may be fixed for one, if **antarâ**, *in the midst of that*, another period of impurity either of equal or of less duration is caused by a birth or by a death, then *with* (the expiry of) the **ahobhir**, *remaining days*, of the first impurity, **viśudhyati**, *one becomes purified*, and not that by reason
30 of the occurrence of a cause afterwards, periods of impurity are to be observed for each separately

Rules when impurities cross

When, however, while a short time period of impurity is on, a long-time impurity happens to fall in the midst, then there is no purification at (the expiry of) the remainder of the first; as says
35 **Uśanâḥ**: "In the midst of a short-timed impurity, if a long-timed "impurity occurs, then there cannot be a purification at the expiry of

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1. Śûlapâṇi reads this verse after Verse No. 29 see; p. 70. Vol. 26. (Coll.)
2. Ch. IV. 23.
3. Yâjñ. Verse 18 p. 0. above.

"the first; in its own time does one become pure." **Yama** also says: "A period of impurity increasing by days should be brought to an end "by the last."

Here, moreover, by the text 'if in the midst, birth or death occur,' although a general statement has been made, still if an impurity on account of death falls in the midst of that by birth, there would be no purification at the end of the remainder of the first. As says **Angirâḥ**: "If during a birth impurity, occurs death impurity, or during "a death impurity, an impurity by birth, then the purification should "be made by regard to the death impurity, and not by the impurity "of birth." So the **Ṣhaṭtriṃśanmata also**: "When a period of mourning "has commenced, and a birth occurs, the birth impurity is purified by "(the termination of) the death impurity; the birth impurity can- "not purify the death impurity."

Therefore, if a death impurity fall in the midst of a birth impurity, there cannot be a purification by (the expiration of) the remainder of the first; but on the other hand of a birth impurity certainly, if it fell in the midst of a death impurity.

Moreover, in regard to the impurity by death falling in the midst of another of the same kind, to the rule that there would be a purification after the remainder of the first, an exception has been stated in **Another Smṛti**: "When the mother has died before, and "during the period of impurity, if the father dies, the purification "shall be by the expiry of the remaining days of the father; for the "mother, however one should observe the *pakṣhini*."

This is the meaning: When the mother has died before, and in the midst of the period of mourning on her account, the father's death occurs, then not by (the expiry of) the remainder of the first shall be the purification, but the purification should be brought about by regard to the period of mourning on account of the demise of the father. So during the period of mourning on account of the father's death if the mother goes to heaven, then also not by (the expiry of) the remainder shall there be purification, but that after completing the period of the first mourning, one should pass a *pakṣhini*.

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Also, in particular reference to the crossing of the periods of mourning a special exception has been stated by **Gautama**[1]: "If one night remains, after two; if in the early morning, after "three." The meaning is this: If of the prior impurity when a night only remains to be passed, and another impurity happens to fall, then after completing the first period of impurity, thereafter by two nights there is purification. If, moreover, in the early morning *i.e.* during the last quarter of the night, another impurity on account of birth etc. happens to occur in the midst, by three nights is the purification, and not by the lapse merely of the remainder thereof. By **S'âtâtapa** has also been said: "If a night remains, by two days is the purification; "if a period (of the night) remains, the purification is by three days."

The funeral rite, however, even if there be a crossing of the impurity by birth does not stand off; so has it been stated by **him** also: "If within ten days of a birth, subsequent death occurs, for the deceased "should be performed the *pinda* offering by the kindred. If, however, "when the *pinda* (offering) for the deceased has commenced, birth occurs "in the midst, the *pindas* for the death should be offered as before; "one should offer similarly the remaining according to the rules."

Similarly, by a parity of reasoning, even when two death impurities cross, the funeral rites for the deceased must be performed. So also the birth ceremonies such as the *jâtakarma* and the like consequent upon the birth of a son, must be performed even if another impurity were to cross. So says **Prajâpati**: "When a death impurity "has arisen, and if the birth of a son takes place of the performer "there is immediate purification from the prior impurity". (20 (1))

Vîramitrodaya

When in the midst of one impurity another cause for an impurity occurs, according to the rule it might follow that for every cause there shall be a repetition of the impurity; to this the **Author** states an exception

Yâjñavalkya, Verse 20 (1)[2]

Antarâ, *in the midst* of one complete period of impurity either on account of birth or of death, if within the first two parts (another occasion)

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1. Ch. XIV. 6-7.

2. This is numbered in *Vîramitrodaya* as No. 21 (1).

on account of the birth or the death of a *sapinda* (occurs) one becomes pure by the residue of the first impurity *i.e.* by the remaining days of the first impurity, and not by the ten nights which properly fall to the subsequent impurity. That has been stated in the Brahma Purâna: "So long as the "first two parts of an impurity due to birth have not run and a second "has fallen, the purification is expressed to be along with the first; if it "fall after that, the purification has been stated to be at the conclusion "of the second cause. Similarly should be considered in the case of "a death impurity during which another death occurs." Here the meaning is that of the complete period of impurity divided into four parts, when within the two parts occurs a similar cause of impurity, the purification would be at the expiration of the first period of impurity; after that, until the penultimate day, if another cause of impurity occurs, the purification would be by the second impurity.

If, however, it be on the last day of the impurity, Vishnu[1] *says:* "During a part of the night, by two days; in the early morning, by "three days." In this chapter the words day, and night, are used as *indicative of a 'day together with the night.'* Thus, *if another cause of* impurity occurs during an impurity which has remained over for a day and night, the purification would be by two days in excess of the final day. On *the last day of an impurity if at the time of the twilight in the* east and before the sun-rise if a similar impurity occurs, the purification would be by three nights after the sun-rise. This is the meaning.

They say that if during an impurity increased by two or three days another impurity for a full period occur the purification would be by the end of the later one alone, as the subsequent one has greater importance.

This, moreover, is in regard to a full period of impurity. When the incomplete periods of impurity of equal extent and of similar kinds cross each other, the purification is by the *expiration of the last* impurity only. Vide the text of Devala: "In the case of additions of "impurities the purification is ordained by the later ones."

On a simultaneous occurrence of two kinds of impurities of different natures and duration the Kûrma Purâna: "If the first happen "to be simultaneous, the purification should be understood to be by the "greater one; on a simultaneity of death and birth, however, death would "be (regarded as) the greater." Of the first periods of impurities, with the greater, by its covering a larger period, death although it covers a

1. Ch. XXII. 35.

shorter interval whether occurring before or supervening after is the death impurity, the impurity on account of birth in the case of a woman who has delivered and which is characterised by untouchableness for ten days, cannot affect the death impurity, the cause of it being on
5 account of the menses, vide Pâraskara[1]: "If it be during the birth "(impurity), until the expiration." This is the way. (22 [1])

Having stated the impurity on account of delivery after the full period, the Author now states the impurity on account of the discharge of the womb before the full period had been reached

10 Yâjñavalkya, Verse 20 (2)

Upon a discharge of the womb, equal nights as the months are, however, the means of purification 20 (2).

Mitâkṣharâ:—Although the verb *sru* to flow is used by the people in connection with an outflow of a liquid substance, still here it is
15 used as indicative of a discharge common to liquid and non-liquid substances. Why ? because a liquid state being possible only in the first month, there the plural in (the expression) — 'equal nights as the months,' is inconsistent. **Garbhasrâve,** *on a discharge of the womb,* as many months
20 may have passed after the conception of the womb, equal in number to these, **niśâḥ śuddheḥ kâraṇam,** *the nights are the means of purification.*

Impurity on an untimely discharge of the womb.

This, moreover, is in regard to a woman only; *vide* the text of **Vṛddha Vasiṣhṭha** viz: "On a discharge of the womb, equal nights as the " months, for the woman; and a mere bath for the man." What, more-
25 over, has been stated by **Gautama**: "For three nights," in the **text**[2]: "Or three nights", that should be understood to be for a period prior to three months. Since **Marichi** has stated: " Upon a discharge of the " womb prematurely in the case of the highest, three; for the princely " order, however, four nights; for the Vaiśyas five days, and by eight
30 " days for the Sûdra, is thus a purification declared." The meaning is that in the case of a premature *i. e.* before three months' discharge of the womb, for one of the Brâhmaṇa caste three nights.

This, moreover, should be observed as far as six months. For the seventh and onwards, however, the impurity for a discharge

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1. Gṛ. S. III. 10-6. 2. Ch. XIV. 16.

From a consideration of these and various other similar texts, it appears that for the *sapiṇḍas* there is no shortening of the period of impurity on account of birth. As for the text of Bṛhad Vishṇu: "For one "dead after birth, or still-born, for the family immediate purification", 5 that is indicative of a purification by bathing from impurity consequent upon the death of a child, and not due to birth. So also Pâraskara[1]: "If " while in the womb, there occur death, ten days shall be the period of " impurity," as that consequent upon birth exists for the *sapiṇḍas*. The text, "If one born alive die, one becomes immediately purified" is 10 intended in connection with one dead. So, moreover, has been stated by Saṅkha: " If before the naming ceremony, immediate purification." As for the text of Kâtyâyana viz: " Before the expiration of ten days, if "one is reduced to the five elements, immediate shall be the purification, " no death (impurity), nor the water oblation," that also has the same 15 import as the text of Vishṇu. When, however, the reading is " no " death impurity, nor birth," then the meaning is that the untouchableness owing to birth does never occur fór the father and others. Or, this is the meaning: If during (the period of) ten days, there be the death of a child, then there is no death impurity; if there occur the 20 birth of a *sapiṇḍa*, then even the birth impurity also need not be observed; but by the prior impurity itself will be the purification.

As for the text of Bṛhan Manu : " One born alive, if thereafter " he becomes dead even during the (period of the impurity of) birth, " the entire period of impurity is for the mother; for the father and the 25 " rest, for three nights": As also to the text of Bṛhat Prachetâḥ: " Living for a *Muhûrta*, if a child is reduced to the five (elements), the " purification of the mother is by ten days; immediate, however, shall " be the purification for the members of the *gotra*"; there, this is the adjustment: Subsequent to the birth, but before the development of 30 the naval, if the child die, for the father and others, the impurity due to birth is for three days ; immediate, however, is the purification for the (performance of the) Agnihotra. As Saṅkha has stated : " For the " purpose of the Agnihotra immediate is the purification by bathing." At a time after the growth of the naval even if, however, the child 35 dies after the development of the naval, the full period of impurity

1. Gr. S. III. X. 6.

her the impurity is for three days. Such a one, moreover, for the whole period of three nights should remain without a bath for the entire three nights. *vide* the Smṛti of Vasiṣhṭha[1]: "A woman in her "courses remains impure for three nights. She shall not apply "colirium to her eyes, nor anoint (her body), nor bathe in water; "she shall sleep on the ground; she shall not sleep in the day time; "nor shall she gaze at the stars; nor shall she touch fire; she shall "not eat, nor make a rope, nor clean her teeth, nor laugh, nor make "any movement; she shall drink with a not-small pot, or with the "cavity of her hands, or with a copper or an iron pot; so has been "declared." In the Smṛti of Añgirasa also is a special rule: "She should eat "in her hands, or in an earthen pot; she shall eat pure food, sleep on "the ground; a woman in her menses attains purification after bathing "on the fourth day." In the Parâśara Smtṛi also is a special rule: "If on a special occasion for a bath, a woman menstruates, she shall "make a bath with water in another vessel and perform the rite. She "shall have her limbs sprinkled with water in all parts; she shall not "squeeze her cloth, nor shall she wear another cloth."

Special rule in a sickly condition

By Uśanas also a special rule has been pointed out here: "When a "woman is attacked with fever and is also covered "with menses, in what manner shall her purifica-"tion be made? By what act shall there be purifica-"tion?" "When the fourth day is reached another woman shall touch "such woman; she, moreover, having bathed in water with her hair "immersed, shall again touch; ten or twelve times again and again "should she sip water; at the end, the clothes should be put off; there-"after shall she become pure; and after that she should make gifts "*according to her capacity and then she shall become pure by an* "anspicious day." This method of a bath, however, should be followed in the case of all sick persons, as has been stated by Parâśara,[2] viz.: "When one who is ill has an occasion to bathe, one who is not ill "having bathed again and again for ten times should touch him; "thereafter the sick one becomes pure."

When, however, there occurs the death of a woman in menstruation or after she has delivered, then this is the mode of a bath: "When a

1. Ch. V. 4-5. 2. Ch. VII. 20.

"woman in delivery dies how shall the sacrificers act? Having taken "water in a jar and similarly the five bovine products, and having "consecrated water with the sacred hymns, one obtains purification "thereafter; having bathed by the same, one should perform the "*cremation* according to the prescribed process." For one, however, 5 who has menstruated: "Having bathed the dead body of the "menstruated woman with the five bovine products, she should be "covered in *another cloth, and one should cause her to be cremated* "according to the rites"

A special rule regarding the death of a menstruated woman or one who has delivered.

This appearance of the menses or the birth of a son, if it occurs 10 after sunrise, then from that day the period of impurity should be counted by taking a day and the night. When, however, the appearance of *the menses or the birth of a son occurs at night,* then if the occurance of the birth etc., appears 15 before mid-night then although it covers a portion of the previous day, the period of impurity should be made even from that previous day. This is one alternative. Dividing the night into three parts, if the birth etc. occur during the *first* two *parts,* the previous day should be taken; (this) is the second (alternative). After the 20 sunrise, is another. As says **Kaśyapa**: "If after the rise of the sun, "*menses appear in women,* or delivery, or death, whichever is the day, "of that shall be the night, of which a period after the middle of the "night, has been ordained in the case of birth etc. The night should be "divided into three parts; the two parts are for the previous day; and 25 "the final part is attached to the early morning, in the case of menstru-"ation and birth. If death, menstruation, or birth occur at *night itself,* "then the first day should be taken so long as the sun does not rise."

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A special rule regarding the death of one who has consecrated the fire

Of these various alternatives, moreover, the adjustment should be understood *to be by regard to* the *usage* of the 30 country. This impurity upon the death of one who has consecrated the fires should be taken from the day of the cremation. For one who has not consecrated the fire, from the day of death. The collection (of bones), however, *in the case of both, should* 35 be from the day of the cremation. So should be severally under-

stood: As says Angiras: "For one who had no fires, from the day of "death; for one with the fires, from the day of cremation the purifica-"tion should take place; the collection (of bones) after the cremation, "while the day of death according to the day." From the expression,
5 'Of one with fire, from the day of cremation' when the father who had consecrated the fires had died in another country, it should be inferred that in the case of his sons etc., the cessation of *sandhyâ* and other performances shall not take place until cremation. So Paiṭhînasi: "Among the twice-born, the impurity in the case of those who had not
10 "consecrated the fires is from the death; and from the cremation "should be understood to be for one with fires, when he has died in another country." (20 [2])

Vîramitrodaya

Yâjñavalkya, Verse 20 (2)[1]

15 'Upon a discharge of the womb,' *i.e* on an abortion taking place, of a pregnant woman, days and nights equal in number to the months since the conception of the phoetus, in the form of its abatement or of the invisible result from the moment of its abatement from the cause of the purification. Here by reason of the plural number in the word
20 *niśâḥ*, from the point when the months become plural, from that time is this rule applicable. By this, commencing with the third month and as far as the sixth month, the period of impurity will be for three nights or four nights. In the Brahma Purâṇa: "If within six months "the discharge of the womb takes place, then their purification is
25 "prescribed by days equal to the months. After that, the period of "impurity for them is as stated for their caste; immediate purification is "for the *Sapiṇḍas* upon a discharge of the womb."

By the word *tu*, 'however,' even after purification the right for performances is discriminated as on the fourth day, *vide* the text:
30 "For the performances in honour of God, as also of the manes, one "becomes purified on the fifth day."

This text, moreover, is in regard to a *Brâhmana*, as on a discharge in the third month of the womb a *Kṣhatriya* or the like others, another period of impurity has been stated; that says Marîchi: "In case of a
35 "discharge of the womb, according to the month, if at an early stage,

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1. Vîramitrodaya numbers this as 21 (2).

" for the best, three days, for the *râjanya*, however, four nights, and for " a *Vaiśya*, five days likewise, by eight days for the *Śûdra* has been "declared to be the purification." After three months, for an abortion, as many days as the number of months; earlier than that, i.e. before three months, however, is for the best i. e. for the *Brâhmana*, three nights; in the case of a *Kshatriya* and others, four nights and so on; this is the meaning. In the **Kûrma Purâṇa**: " Upon a discharge of the womb, a " day and a night for a *sapinda*, for a father who is utterly devoid of any " qualification and is irresponsible in his conduct, three nights; this is " certian." (20 [2])

Śûlapâṇi

Yâjñavalkya, Verse 20

If during the period of impurity for a birth another birth occurs, and for a death another death occurs, covering an equal number of days, and be without the first period of impurity, then by the remaining days of the period of birth or death, there would be purification. When, however, there is a combination of death and birth, then the purification is by the impurity of death whether occuring before or after, *vide* the text of **Devala**: " Upon a concurrence of death and birth, however, death shall " preponderate."

Commencing with the third month, and as far as the sixth month, if an abortion occurs, the number of days and nights equal to (the months of) the fœtus are the means of purification; as in the **Âdipurâṇa**: " As " far as the sixth month if an abortion takes place during the period, then " their purification is prescribed by days equal to the months; thereafter, " the period of impurity occurs as prescribed for one's castes; immediate is " the purification for the *sapiṇḍas*, when there is a discharge of the womb." During the first and the second month, however, for the women third night, for the *sapiṇḍas* immediate purification. As **Hârîta**: " On an abor- " tion, for the women three nights on account of the particular reason in " the form of menses in the case of women " So **Sumantu**: " Days equal to " the months of the womb, or immediate purification." The impurity equal to the months of the womb is in regard to the woman; immediate purification is in regard to the *sapiṇḍas*; thus is the adjustment of the alternatives. Other special rules may be had from Another Smṛti.

In the rule established as to the impurity for ten days etc., by reason of consanguinity, the Author mentions an exception in some cases by regard to particular (causes of) death

Yâjñavalkya, Verse 21 (1)

5 **For those killed by the king, the cow, or by the Brâhmaṇa, as long as the sight, and also for the self-killers [21 (1)]**

Exception to the impurity of ten days etc.

Mitâkṣkharâ :—**Nṛpaḥ**, *king i.e.* one anointed, such as the kṣhatriya and the like. The use of the word **go**, *cow*, is inclusive of beasts with horns, fangs, and the like. 10 The use of the word **vipra**, *Brâhmaṇa* is inclusive by extension of the lowest born. Of those **hatânâm**, *killed*, by these, those who are the relatives *i.e.* *Sapiṇḍas* of them. With poison, hanging etc. those who deliberately destroy themselves, these are **âtmaghâtinaḥ**, *self-killers*. The use of the expression 'self-killers' is 15 inclusive by extension of all those who have fallen off and indicated as originating in the same cause, such as the heretics, those who have no order in life etc. and the like. And of their relatives also **anvakṣham**, *as long as the sight*, following the eyes is the meaning of the expression as long as the sight, *i.e.* immediate purification. 20 And not, moreover, for the ten days and the like. So also **Gautama**[1]: "For those killed by the cow, and the Brâhmana, as long as the sight, "immediate, as also under the anger of the king, in battle, and like- "wise those of men who have voluntarily killed themselves by starv- "ing, by weapons, by fire, poison, water or by hanging themselves or 25 "by dropping themselves down (from a height)" the use of the word 'anger' is with a view to exclude an act done through mistake. The use of the expression 'other than a fight' is with a view to indicate that for one who has died in a battle, the period of impurity is one day. vide the following **Smṛti text** : "For those who have died on 30 "account of the Brâhmaṇas, or of women, as also in connection with "the capture of cows, and also those who have been killed in battle, "the period of impurity is one night."

This, moreover, is as regards one only who was wounded at the time of battle and who after a time died of the wound. Of one,

1. Dh. S. Ch. XIV. 8–11.

however, who was killed in the battle front, there is immediate purification. As says Manu[1] : " For one who has been slain in battle "with brandished weapons according to the rule among the Kṣhatriyas, "a *śrauta* sacrifice is instantly completed, and so is the period of "impurity (for death); this is the settled rule." 21 (1) 5

Vîramitrodaya

Yâjñavalkya, Verse 21 (1)[2]

For those killed by a Brâhmana and the like, as also upon the death of those killing themselves in pursuance of a penance ending in death, or for securing the fruit generated by death at the confluence, for the *sapiṇḍas*, as long as the sight, *i.e.* the period of impurity is for as much interval as is covered for the opening of the eye; the meaning is, not for ten days. 10

By the use of the word *cha*, ' also,' is included the immediate purification by the king's order or the like cause. That says **Yama**: " Those killed in an affray or battle, as also by the lightning or by the " king, as also for the sake of a cow or a Brâhmaṇa, and also him whom " the king desires, and the like." 15

" One who destroys himself by fire, water and the like, for him no " impurity has been ordained, nor fire, nor water-libation " and the like text of **Aṅgiras**, is intended for those who destroy themselves through anger. 20

" One who is old, and has lost the notion of purification, who has " refused medical treatment, if he kills himself by throwing himself from " a height, or into the fire, or by non-eating, or into the water, then for " such a one, three nights is the period of impurity; on the second day " is the collection of bones, while on the third day, after offering the " water-libation, one should perform the *srâddha* on the fourth day". This text of **Gârgya** is with regard to cases other than for a penance upto death. This is the purport. 25 30

As the cause of impurity on account of birth etc., is if it is known only, even if it came to be known at a time subsequent to the day of the birth, there might be impurity for ten days and the like; therefore, for such a case the Author states an exception

1. Ch V 98
2. In Vîramitrodaya this is numbered as No. 22 (1)

Yâjñavalkya, Verse 21 (2)

In the case of one who has gone abroad (the impurity) shall be for the remaining period. It should be completed; after offering the water (libation) one becomes pure. (21 [2])

5 **Mitâkṣharâ** :—**Proṣhite**, *when abroad*, i. e. *one while in another country*, by remaining where the birth of a *sapinda* etc. cannot be known on the first day itself. In the case of such a *sapiṇḍa*, from the time such as ten days and the like marked out for him, whatever period has remained over (for observance), that itself 10 becomes the cause of purification. **Pûrṇe**, *when completed*, however, i. e. the period of impurity such as the ten days and the like, to the deceased **udakam dattvâ**, *after having offered water libations*, purification takes place.. The offering of the water libation being preceded by a bath, one becomes pure after having bathed and after 15 having offered water libations. That has been stated by **Manu**[1]: "When " after the expiration of ten days' period one hears of a relative's " death, or of the birth of a son, a man becomes pure by immersion " in water together with his clothes."

From the expression, ' when completed after offering the liba- 20 tions one becomes pure, ' the rule as to the cause of purification appears to be laid down as the simultaneity of the offering of the water libations to the deceased and the period of impurity, it appears that in the case of a birth, there is no impurity for the *sapiṇḍas* when the first period of impurity is over. For the father 25 however, although ten days have passed from the birth, bathing is necessary. As the **text**[1] says: "And also after having heard of the birth of a son."

This use of the word son, here, indicates that in the case of birth there is no impurity for the *sapiṇḍas* when the period is passed; 30 otherwise the Author would have said, "after having heard the death " of a relative after ten days, as also of the birth after ten days." So also **Devala**: " There is no impurity in the case of birth when the " days have passed." Therefore it is established that the impurity after the period is only in the case of death

1. Ch. V. 77.

Some read this verse otherwise : " For one who has gone abroad "the remainder of the period ; when there is no "remainder three days, only. In all cases when "a year has been completed after death by "offering water libations one becomes pure." In the case of one (who has died) abroad, for all *i.e.* for the Brâhmaṇa, Kshatriya and the rest without differentiation, the remainder of the period is the cause of purification. When there is no remainder *i.e.* when the period of ten days and the like has been passed, in the case of all, for three days only is the period of impurity. If after a year is over, and the death of the one who has gone abroad happens to be known, then all *i.e.* the Brâhmaṇa and the rest, after having bathed and after having offered water libation, become pure. So also Manu[1]: " When the " year has been completed, however, by merely touching the water " one becomes pure."

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This (rule as to the) period of three days after ten days should be observed before the expiration of the period of three months ; the immediate purification stated before, however, is to be observed after the ninth month and before the year. As for the text of Vasiṣhṭha[2] viz. : " Upon hearing after ten days, for one night", that means after six months as far as the ninth; as for the text of Gautama[3] also viz. : "After " having heard after the tenth day, for a day and two nights", that is indicative of after three months and before the sixth month. So also Vṛddha Vasiṣhṭha : " For three months it shall be for three nights, " similarly for six months a day and two nights; a day, however, " before the ninth month; and after that one becomes pure by a bath "

This, moreover, has application excepting for the mother and the father, as Paiṭhînasi has stated : "If the parents die, the son although " stationed at a distance he shall remain in impurity for ten days " commencing with the day of hearing it." So also in another Smṛti : " Upon the death of the most revered, wearing a wet cloth, the " exequial rites according to the ordinances should be performed even " though a year has passed." The meaning is that even after a year, the performances for the deceased *i.e.* the observation of the rites of the offering of the water libations and the like should be made; and not, moreover, that by a mere bath there would be purification.

1. Ch. V. 76 2 Ch. IV 36. 3 Ch. XIV. 17.

Even as regards the father's wife other than the mother a special rule has been pointed out in another Smṛti: "Upon the death of "the father's wife other than the mother, the best of the Brâhmaṇa, "even if a year has passed, should observe (the period of) impurity
5 "for three nights."

Where, however, one has died in another country between which rivers and the like intervene then for the sapiṇḍas after the ten days and even before three months there is immediate purification; for "Upon hearing of the death in other country of an impotent, hermit,
10 "or a sannyâsi, the members of the gotra become pure by a bath as "also upon the discharge of a womb." The characteristics of another country have been stated by Bṛhaspati: "Where a big river intervenes, "or a mountain range bifurcates, where the languages differ, that is "called another country. Some call it another country which is
15 "sixty *yojanas* in extent. Others declare twenty-four; similarly "also still others, thirty."

This impurity after the period has elapsed has a reference to the death of one who has died after initiation. And not, moreover, as having a reference to a particular age or condition.
20 So has been stated by Vyâghrapâda: "Equal is the period of impurity "for all (the *varṇas*) as determined by the age; and is similarly so "after the period has elapsed. But in the case of the initiated, it would "be different; and that after the usual time alone." This is the meaning: In the case of age such as three years or the like what has
25 been stated as the period of impurity in the rule viz. 'Before the 'appearance of the tooth, immediately' and the like clauses that in the case of all *i. e.* the Brâhmaṇas and the other *varṇas*, is equal *i. e.* without a distinction. When (it is) transgressed, as in the case of ten or three days' impurity, that also is in the case of all uniformly with-
30 out a distinction. After the initiation, however, when death occurs, ten, twelve, fifteen and thirty days respectively would be the period of impurity for the Brâhmaṇas and the rest. It is in this case only *i.e.* one who has died after initiation that the period of impurity due to lapse *i.e.* which surpassed, shall be observed as after the period
35 and not by regard to the age or condition 21 (2).

Vîramitrodaya

Yâjñavalkya, Verse 21 (2)

'If abroad' *i.e.* in another country; while in such country, on the first day itself whatever period is three nights or ten nights might have fallen to be for the *sapindas* or *sakulyas* upon the death of a *sapinda* dying in that country, from such period whatever interval has remained over, that only will be the impurity, and not (the period) after hearing of it. If ten days and the like period has been completed after death, in the period of ten days etc., after offering the water-libation preceded by a bath, one becomes purified. In an impurity for birth, however, not even a bath is required after ten nights etc. vide the text of **Devala**: " There is no impurity for a birth, even after the days have passed."

'After offering water-libation', this is in regard to a full period of impurity or a not full period after the expiration of a year. In regard to the full period of impurity, says **Devala** elsewhere: " After the " expiry of the days of impurity, if a kindred is heard of as dead, there, "for three nights shall be the period of impurity in another year. " If, however, after a half year, one is heard of as dead by his own, that "shall be for one day in that case; that, however, is not for the ascetics.' In another year before six months, one day, under the **maxim**[1]: "It shall " be equal, if not (otherwise) stated," this stands adjusted with the text of **Gautama**[2]: "Having heard in the tenth, for a *pakṣhini*" prescribing a *pakshini* in regard to a time after nine months as for a period after six months, within half the period of a half year *i. e.* three months 21 (2).

Śûlapâṇi

Yâjñavalkya, Verse 21

Killed: etc. Of those who are killed by a Brâhmana and the like, for the *sapindas*, for these the impurity is as long as the sight *i.e.* as long as it is before the eyes; this is the meaning. *For those who destroy themselves* *i.e.* who do away with their lives by poison, hanging, and such other modes others than those prescribed by the rules.

For one abroad, *i.e.* while in another country dead or born, if heard of within the period of ten days etc. the impurity would be for the remainder of the period of ten days etc. Other particulars should be followed from

1. Mimâmsâ X. III, 53–54 13th Adhikarana, See note 1 on p 1313
2. Ch. XIV 17.

other Smrtis. *If after completion*, in the case of ten days etc. after bathing and after having offered the water libation, one becomes purified. This moreover, in regard to the mourners, for one day as in the text: "If the "period of ten days has been passed, for three nights should one observe
5 "impurity" a rule of three nights has been ordained by Manu[1] in the case of ten days' mourners (21).

To the period of ten days' impurity for the *sapindas* the Author mentions an exception, in the case of Kshatriya, and the like

Yâjñavalkya, Verse 22

10 **For a Kshatriya twelve days; for a Vaisya, however, fifteen; thirty days for a Sûdra; half of it for one conducting himself under the rules of law (22).**

Mitâksharâ:—In the case of the Kshatriyas and the Vaisyas for the birth or death of a *sapinda*, the period of impurity shall respectively
15 be twelve, fifteen and thirty days. **Nyâyavârtinah**, *one conducting himself according to the rules of law*, **sûdrasya**, *for (such) a sûdra*, however, devoted to (his duties such as) the *pâkayajña i. e.* daily sacrifice, service to the twice-born, and the like, **tadardham**, *half of that*, *i. e.* half of the month, for fifteen days is the period of im-
20 purity. In this manner in the expression 'or for three nights' the impurity for ten nights comes to be adjusted by deduction in regard to a Brâhmana.

In other Smrtis, however, for the Kshatriyas and other alternatives in the matter of impurities have been pointed
25 Page 180* out as for ten days and the like; as says **Parâsara**[2]: "A Kshatriya, however, intent on his own duties "becomes pure after ten days; in the same manner after ten days shall "a Vaisya obtain purification." So also **Sâtâtapa**: "After eleven days "the Kshatriya, the Vaisya after twelve days, similarly the Sûdra
30 "by twenty nights becomes pure upon a death or a birth." **Vasishtha**,[3] however, says: "By fifteen nights the Kshatriya and by "twenty nights, the Vaisya." **Angiras**, however, declares: "For all "the *varnas*, upon a birth, after ten days is the purification, so "said Sâtâtapa"

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1. Ch. V. 75. 2. Ch. III. 2. 3. Ch. IV. 28-29.

In this manner several alternatives of higher or lower degrees of impurities have been pointed out. Of these, owing to their non-observance in the popular usage, there is no use in exhibiting their adjustment too much, and so the adjustment is not set out here.

When, however, the Kshatriyas and the rest happen to be the *sapindas* of the Brâhmanas and others, then the rule of impurity stated by **Hârita** and others should be followed, viz.: "After ten days does a Brâhmana become pure on the occasion of a "birth or death in his own race; by six, three, and even one in the "case of a Kshatriya, Vaiśya and Sûdra race." **Vishnu**[1] also says: "Of "a kshatriya in regard to the *sapindas* among the Vaiśyas and the "Śûdras, by six and three nights; of a Vaiśya, for a Śûdra *sapinda* "by six nights is the purification. Of the members of the lower "*varnas*, however, for a birth or death among the *sapindas* of the "higher *varna*, the purification is upon the expiration of the period "of impurity among them." By **Baudhâyana**, however, ten days has been stated without distinction. Thus: "Those of the relations of a "Brâhmana, who happen to be from the Kshatriya, Vaiśya and Sûdra "caste, in the case of an impurity for these, the purification for a "Brâhmana has been prescribed to be after ten days."

Of these alternative rules the adjustment is to be made by regard to convenience and inconvenience. In the case of the *Dâsis* and the like the purification is dependent upon the master. The want of right for the performances, however, is of a month's duration. That says **Angirâh**: "A *dâsî* or a *dâsa* in the case of all of whichever "*varna* they may be, their purification shall be as for that *varna*. "In the case of a *dâsî* the period of impurity for a birth is "for a month."

In the case of *Pratiloma*, however, there is an absence of impurity altogether, as **Gautama**,[2] has observed: "The pratilomas "are outside the sacred law," only upon a death or a birth for the wiping of impurity, as in the case of urine or excreta, the purification is indeed effected (22).

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1. Ch. XXII. 22.
2. Ch. IV. 20.

Viramitrodaya

'For ten nights, after that;' so has been stated with refrence to a Brâhmaṇa. In regard to the Kshatriya and all others, upon a *sapiṇḍa's* death, or his birth, the Author states the period of impurity

5 Yâjñavalkya, Verse 22[1]

The meaning is that, upon death of a *sapiṇḍa*, for a *Kshatriya* twelve days inclusive, for a *Vaiśya*, however, fifteen days inclusive, for a *Śûdra* other than one who lives according to rules, thirty days inclusive, and for a *Śûdra* living according to the rules, however, half 10 of that *i.e.* half of thirty days inclusive, is the period of impurity (22).

Śûlapâṇi

Yâjñavalkya, Verse 22

Kshatra etc. Upon the death of a *sapiṇḍa* who had been initiated, as also upon the birth (of a child) after the full period, for a *Kshatriya* other 15 than one who is not possessed of good character and does not study the *vedas*, the period of impurity is twelve days and the like. In the case of a *Śûdra*, in the place of the initiation is marriage. Preparing food, doing service and the like is his duty. So also Manu[2]: "Of the *Śûdras* who "conduct themselves according to the law, the shaving should be caused 20 "every month; the rule of impurity is likewise like that of the *Vaiśyas*, "and their meals is the leavings after meals of the twice-born". (22)

The Author mentions an exception to the rule as to the impurity for ten days and the like also on account of age or condition

Yâjñavalkya, Verse 23

25 **Before the appearance of tooth, immediately; as far as the tonsure, for a night has been laid down; for three nights until the initiation into the vow, and for ten nights after that (23).**

Mitâksharâ :—The period by which the appearance of tooth occurs, for a child who has passed away during such interval, for its 30 relatives the purification is immediate ; in the case of one who has died before the performance of the tonsure, the impurity for the relatives is for a night *i. e.* existing for a night viz. covering a day and night. **Vratâdeśaḥ**, *initiation into the vow, i. e.*, the *upanayana* ; before that, and after the tonsure, for one who has died, the impurity 35 is for three days.

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1. Viramitrodaya numbers this as 23. 2. Ch. V. 139

Here, moreover, although in the **text** 'until the appearance of tooth, immediately' the rule has been stated generally, still this should be observed in the absence of the cremation, as in the *smṛti* of **Vishṇu**[1], the rule as to immediate purification has been stated to be for one who has been without the cremation rite, viz.: "For a child in "whom the tooth had not appeared, when dead, immediately; for him "no cremation by fire, nor water libations." Upon the cremation by fire, however, one day, as will be stated hereafter in the **text**[2]: "for a "day, however, for unmarried daughters and for children also." So also **Yama**: "For a son in whom the tooth had not appeared, as "also for a child who had fallen from the womb, the period of impurity "for all the *sapindas* is for a day and night."

PAGE 181* Before the naming ceremony immediate purification is fixed as a rule as **Śaṅkha** has observed: "Before "the naming ceremony, immediate purification."

The performance of the tonsure, moreover, has been stated in the *smṛtis* as in the first or the third year: "The ceremony of ton-"sure in the case of all the twice-born should according to law be "performed in the first or the third year under the injunction of the "*śruti*." So says the **Smṛti**[3]. *After the appearance of tooth till the* tonsure in the first year, one day; there, however, for one on whom the tonsure has not been performed, even if the tooth had appeared, as far as three years, one day only. So says **Vishṇu**[4]: "Even when the "teeth have appeared, when the tonsure has not been performed, the "purification is by a day and night." After that and before the *upanayana*, three days.

As for the text of **Manu**[5] viz.: "For men on whom the tonsure has "not been performed the period of impurity has been laid down in the "*smṛtis* to be for a night. For those, however, on whom the tonsure "has been performed, three nights has been stated to be the period for "purification." There also this same is the object. As for what has been stated by the **Same**[6] with reference to one under two years viz.: "Having abandoned like dry wood in a forest they should pass three "days," as also as to the text of **Vasishṭha**[7], viz: "For one who has died

1. Ch XXII 26. 2 Verse 24 p 3. Manu II. 32
4. Ch XXII. 28. 5. Ch V. 67. 6. Ch. V. 69.
7. Ch. IV. 34.

" before three years, or for an abortion, for the *sapindas*, three nights," that has reference to the tonsure of the first year.

As for the text of Añgirâh : " Although the tonsure had not been " performed, but the child died after the appearance of teeth, still it 5 " should be cremated and the impurity should be observed for three " nights," that should be understood to be applicable to a case where the tonsure has been performed after three years by regard to the family usage; as by the same author has been stated : " When a Brâhmaṇa has " died before three years the purification is by a night."

10 Nor should it be contended that this rule of one day is in regard to the non-appearance of the teeth, for in the case of one less than three years the non-appearance of teeth is not possible, and in stating the rule that even though 'the tooth has appeared, for one on whom the tonsure has not been performed, (the period is) for one day, 15 the contradiction with the text of Vishṇu would become irremovable. Therefore the eastern interpretation alone is better. As for the text of Kâśyapa viz : "For children in whom the teeth had not appeared, the "purification is by three nights," that has reference to the mother and the father. In the text[1] : " By the discharge of his semen, however, a 20 " man is purified surely by bathing ; by the connection of the seed, he " shall be under impurity for three days ", the rule of three nights has been stated in relation to the circumstance of the relationship of the begotten and the begetter.

Therefore this is the meaning : Before the naming ceremony, 25 immediate purification. Thereafter, before the appearance of the teeth upon the performance of the cremation, one day. Otherwise immediate purification. For one in whom the teeth have appeared before the tonsure during the first year, one day; after the first year and until the third year for one on whom the tonsure has been performed, 30 three days. Of any other, one day. After three years for one on whom although the tonsure has not been performed, three days. After the *upanayana* in the case of all *i.e.* the Brâhmaṇas and the rest, for ten nights etc. (23)

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1. Manu Ch. V. 63.

Vîramitrodaya

Having thus stated the rites to be performed by those under impurity, the Author mentions up to the end of this chapter particular impurities and the ways of their removal

Yâjñavalkya, Verse 23[1]

By the mention of the rites in regard to the appearance of the tooth or in regard to the tonsure, are indicated the periods for these. There, the period for the appearance of tooth has heen pointed out in the **Upanishad** thus: "the appearance of tooth in the seventh month." By this, upon the death of a child before the seventh month, the purification of *sapiṇḍas* is immediate i. e. the impurity is removed merely by a bath.

"The time for tonsure as in the general rule, is the third or near "thereby. The first year, however, under a family usage is an excep- "tion," so **Hâralatâ.** Thus beginning with the seventh (month), and ending with the second year, for a death during this interval, the purification for a Brâhmana has been stated in the Smrtis such as of **Yama** and others as by a night i.e. a period covered by the day and the night. That has been stated by **Yama** : "When a child of less than two years "dies, or when a child whose teeth had not appeared, as also on the "abortion of a fœtous, similarly when the tonsure has not been performed "on a child, or one who has gone to another country, in all these cases for "all the *sapiṇḍas* the period of impurity is a day and night." *Adantajâte*, *i. e.* when tooth had not appeared *i. e.* when the proper time for the appearance of tooth had been reached and the tooth had not appeared; on an abortion *i. e.* still-born; one on whom tonsure has not been performed *i. e.* one whose tonsure ceremony has not been performed.

Aṅgirâḥ : "In the case of a Brâhmana, for one dying when less "than three years, the purification is by a night; by two days, in the case "of a Kshatriya, and by three days in a Vaiśya when death occurs. In "the case of a Brâhmana whose tonsure has been performed, by three "nights is the purification intended; for a Kshatriya on whom it is "performed by six, and in the case of a Vaiśya, by nine days. In the "case of a Śudra, however, for one dying before three years, the puri- "fication is by five days. For one dying after that, a period of twelve "days has been prescribed. If a Śûdra who is above six years dies, the "purification is by a month as laid down by Aṅgiras."

Śaṅkha : "A Śûdra who has not married a wife, if he meets with "death after the sixteenth year his *bândhavas* attain purification by a "month; no question should be raised in this."

1. This verse has been numbered as 18 in Vîramitrodaya, see note 1 on p 1424.

As for the time for initiation, that has been prescribed in **Brahma Purâṇa**: "This time is six years for the three regenerate classes." Thus the meaning is that when a child of more than three and upto six years dies, the period of impurity for a Brâhmaṇa is three years. · According
5 to the **text**[1] "Eighth from conception," the time preceding the initiation into the vows is till the completion of two months and six years; therefore according to *Śûlapâṇi* till that time the period of impurity is three nights. Thereafter, if one dies after the period of the *upanayana*, the period of impurity for a Brâhmaṇa is for ten days and nights. For the
10 Kshatriya, Vaiśya and Śûdra however, in the place of a night, the period of impurity is two days, three days, and five days respectively. In the place of three nights in the case of Kshatriya and Vaiśya, the impurity extends to six days and nine days. Beginning with the third year and as far as the twelfth year, for the death of one unmarried, twelve nights.
15 For the married, however, for death after the commencement of the sixth year, the full period of impurity; thus has been made clear in the text of **Aṅgirâh**. In the case of the Kshatriya and the rest, in the place of ten days, twelve days etc., the Author himself will[2] state hereafter.

All this, moreover, is to be observed in the case of the death of a male
20 child. As for the death of a daughter the author will mention hereafter.

This verse, moreover, has been read further on in the text by the Mitâksharâ; by Śûlapâṇi and others, however, it has been read here, and so in conformity with the majority of the texts it has been read by us also at this place.[3]

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25 **Śûlapâṇi**

Yâjñavalkya, Verse 23[4]

Until the tooth &c. The periods viz. until the appearance of teeth and the like, are indicative of implication of one's own period. Thus, upto six months, upon the death of a child, for the *sapiṇḍas* who are a little unqualified, immediate purification. After that, as far as too years, for a day and
30 night. Subsequently to that but before the initiation period, upto six years and three months, by three nights, after the initiation, however, the *bândhavas* will become purified after ten days (23).

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1. Yâj. I. 14. see p. 44 above. 2. See verse 22 above p. 1448.

3. This note is by the Author of the Viramitrodaya at the end of his commentary on this verse which he has placed immediately after 17 and numbered as 18.

4. Like Viramitrodaya, this Author also has placed this verse after verse 17.

Now in regard to the women also the Author states an exception by regard to age, condition etc.

Yâjñavalkya, Verse 24 (1)

By a day, however, for undisposed of daughters, and also for children, is the purification. (24 [1]) 5

Mitâksharâ :—Undisposed of *i. e.* not married; daughters such as these; in the case of these on whom the tonsure has been performed, and before their betrothal, the purification is by a day and night. In the case of relations the *sapinda* connection with the daughters is as far as three generations only. Vide the text of **Vasishtha**[1] : " In the case of 10 " undisposed of women it is known to be for three generations." For children, moreover, in whom the teeth have not appeared after cremation the purification is after a day. In the case of a daughter, however, on whom the tonsure has not been performed, the purification is immediate. As **Âpastamba** has stated; " For a maiden on whom the tonsure 15 " has not been performed, immediate purification has been ordained." After the betrothal, however, but before the (nuptial) ceremony for the husband's side as also for the father's side, three nights only. As says **Manu**[2]: " In the case of women on whom (the nuptial) ceremony has " not been performed, after three days the relations are purified. The 20 " uterine relations, however, are purified under the rule as has already " been stated." 'Relations', i. e of the husband's side

Page 182 * are purified by three nights. The uterine, relations, however, i.e. the *sapindas* on the father's side by the rule as already stated in the **text**[3] viz. in the case of those "on whom the 25 "tonsure has been performed etc." laying down the rule of three nights and not for ten nights, as it is not applicable before marriage. Hence also **Marichi** : " She who has been offered with water but was never " bestowed, she should be regarded as not married; for both, the period " of three nights has been stated." For both *i e.* for the husband's and 30 father's sides After the marriage, however, a special rule has been pointed out by **Vishnu**[4]: " For women who have been married, there is " no impurity on the father's side. If the delivery or birth happened to "be in the father's house, then for one night or three nights." There the adjustment is that upon a birth one day, and upon a death, three nights. 35

1. Ch. IV. 18 2 Ch. V 72 3. of Manu Ch. V. 67 4. Ch. XXII. 30.

This rule as to the impurity by regard to the age or condition is common to all the *varṇas*. The text: "For a Kshatriya twelve "days" has been mentioned in connection with special rules for the particular *varṇa*. And hence also it has been stated by **Manu** in con-
5 nection with the rule as to impurity as applicable not to any particular *varṇa*, and with a view to demonstrate its common nature has in connection with the privileges of all the four *varṇas* been stated[1] viz.: "in the "case of the four varṇas also in respective order as before." Similarly "it has been stated by **Aṅgirasa** also: "Generally in the case of all the
10 "*varṇas*, before the performance of the *saṃskâra*, the purification "shall be by three nights. In regard to daughters, it has been ordained "to be by a day." The text of **Vyâghrapâda** moreover, viz.: "Equal "as to age in regard to all," has, however, been discussed before.

Therefore, as the procedure for the offering of the *piṇḍas*
15 and the water-libation as indicated in the text[2] "should be offered "in the manner of the *piṇḍayajña*" is common for all the *varṇas*, or as the rule as to impurity for the *Samânodakas* in the text[3]: "If in the interval births or deaths occur", as also the rule as regards the simultaneity of the periods of impurity, as also in the text[3] "on a
20 "discharge of the womb, nights equal to months," laying down the rule as to impurity on an abortion, as also the rule as to impurity for one who is in another country in the text[4] "in the case of one who is "abroad, the remainder of the period, and when there is no remainder, "three days only," or as the rule as to the impurity for the elders
25 and the like is common for all the *varṇas*; similarly the impurity on account of age or condition deserves to be common for all the *varṇas*. And hence the text: "For a Kshatriya by six when tonsure has been "performed, and for a Vaiśya has been declared to be by nine; after "three years, however, for a Sûdra twelve days have been ordained."
30 Also: "Where three nights for the Brâhmaṇas, is the period of "impurity exhibited, there for a Sûdra, twelve days and six, and nine, "respectively for the Kshatriya and Vaiśya," these and the like texts of **Ṛshyaśṛiṅga** and others as they have been regarded as contradictory have not been respected by the Âchâryas like **Dhâreśvara**, **Viśvarûpa**,

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1. Ch. V. 57. 2. Verse 16 above p. 1414. 3. Verse 20 above p. 1430.
4. Verse 21 above p. 1441.

"forms the funeral rites, that is equal to the carrying of the dead "body, and he becomes purified after ten days." Of the *śrotriya*, however, who belongs to the same village this is the period of impurity, since Âśvalâyana[1] has stated: "For a day in the case of a co-"student, as also for a *śrotriya* of the same village." One who has been initiated by the same preceptor is a co-student. This, moreover, is to be observed when not near; when near, however, in the case of the pupil etc. three nights; as says Manu[2]: "For a *śrotriya* who resides near him "for three nights shall one be impure. For a maternal uncle for one night "and two days, as also for a pupil, an officiating priest, or a *bândhava*." *Upasampanne*, 'who resides near him', out of connection of friendship or neighbourliness etc., who is of the same character; the use of maternal uncle is indicative by implication of the mother's sisters and the like also. By the term *bandhus* are expressed one's own *bandhus*, *mâtṛbandhus*, and *pitṛbandhus* also; so says Bṛhaspati: "For three "days one should observe impurity in the case of the maternal grand-"father, the *âchârya* and the *śrotriya*." Similarly Prachetâḥ: "Upon the "death of the officiating priest or one for whom one has performed a "sacrifice, by three nights one becomes purified." So also Vṛddha Vasishṭha: "For a *pakshiṇî*[3] night upon the death of the daughter's "son and the sister's son; when, however, they are initiated, it shall "be for three nights. This rule is settled. Upon the death of the "parents, how should it be in the case of women who are married? "By three nights only shall there be purification; so says the "revered Yama. For the parents-in-law, for a sister, for the "maternal uncle's wife, and also of the maternal uncle, and for the "sisters of the parents, in the same manner, one should pass a *pakshiṇî* "night." Also: "In the case of the maternal uncle, the father-in-"law, a friend, the preceptor, as also the preceptor's wives, the period "of impurity is a *pakshiṇî* night, as also when a mother's mother is "dead." So also Gautama[4]: "For a *pakshiṇî* night, for one who is not "a sapiṇḍa, or one related by marriage, and also for a fellow-student." '*Related by marriage*' such as the maternal uncle, the mother's sister's son, the father's sister's son and the like. So Jâbâli: "For

1. Gṛ. S. IV. 4. 26-27. 2. Ch. V. 81.
3. *Pakshiṇî*—This covers a period of one day and two nights, one preceding and the other following. 4. Ch. XIV. 17-18.

"those who are entitled to the same libation of the water, three days; "for the *gotrajas*, a day has been stated; and for a *matṛbandhu*, the "preceptor, the friend and the overlord of the province, similarly." Vishṇu[1]: "When one not a *sapiṇḍa* dies in one's house, for one night." Likewise Vṛddha: "Upon the death of a sister who has been married, 5 "as also upon that of a brother who has been married, or of a friend, "son-in-law, the daughter's son or the sister's son, the wife's brother, as "also his son, one becomes pure by a bath immediately. When the "lord of the village, or the chief of the clan (*Kulapati*), the *śrotriya*, "one performing austerities, or the pupil, are reduced to the five 10 "(elements), one is purified by the sight of the stars. As long as the "dead body of a person remains in the village, so long is the impurity "for the village; when it is removed out, it becomes pure." Such and the like smṛti texts laying down special rules of impurity should be sought out. They are not stated here out of fear for swelling the 15 treatise. Among these, moreover, in the case of any contradiction on account of the statements for longer or shorter periods of impurity in regard to the same subject, an adjustment should be resorted to by regard to their location near or in another place. (24 [2])

Śûlapâṇi 20

Yâjñavalkya, Verse 24

A day, however, etc. In regard to maiden daughters who have died after two years and before betrothal, for the *Sapiṇḍas*, the period of impurity is one day. And so in the Âditya Purâṇa: "Where during the "period between the birth and the tonsure, a maiden daughter dies, there 25 "immediate purification always takes place in regard to all the *varṇas*; "thereafter, until betrothal, however, for a day only; and for those grown "after that a period, of three nights is certain There, when the betrothal "has been made, *for three days is to be known for both i.e. for the father* "*as also for the bridegroom*; thereafter in the case of those offered (in 30 "marriage) *for* the husband only, in connection with one's own caste, "has been stated the rule of impurity, upon a birth as also upon a "death. In the case of an infant in whom tooth had not appeared, as also "in the case of *sapiṇḍas* devoid of qualifications, however, a day has been "stated by the *Smṛtis*." The immediate purification after a day and 35 night in the case of unqualified *sapiṇḍas*, however, has been stated in regard to those who are slightly disqualified

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1. Ch. XIX. 45.

The preceptor here is the family priest, as well as the expositor of the *vedas* and *aṅgas*. An apprentice, one whose initiation was performed by another, and who was taught a portion of the Vedas; *anûchânah*, one who has studied the Vedas and who is engaged in the discussions thereon.
5 Maternal uncle, mother's uterine brother; *Śrotriyaḥ*, one who has studied one *Śâkhâ*, and who is not near; for one, however, who is near, three nights. As Manu[1]: "For a *Śrotiya*, however, who is near, for three nights "should one observe the mourning." (24)

Yâjñavalkya, Verse 25

10 **On account of the death of the sons other than the *aurasas*, and of the wives who have resorted to others, or of the sovereign of the place of residence, that day is the means of purification. (25)**

Mitâkṣharâ:—Moreover, ahaḥ, *day*, this is repeated (with all); anaurasâḥ, *others than aurasa*, *i.e.* the *kṣhetraja*, *dattaka* and like others;
15 in the case of these, whether born or dead, for the day and night is the period of impurity. Similarly in svabhâryâ svanyagatâsu, *one's own wives who have resorted to another*, *i.e.* other than a member of the lower order, âśritâsu, *those who have resorted to*, *i. e.* those who have gone to, here only for a day and night and not for ten
20 nights, although there is *sapiṇḍa* relationship. In the case of those, however, who have resorted to men of the lower orders, an absolute absence of impurity only; as that has been prohibited by the text[2]: "Heretics, persons belonging to no order etc." This, moreover, being due to its connection with the words wife and son, this impurity is
25 only on account of those for whom the corresponding relationship of wife and son exists. In the case of the *sapiṇḍas*, however, there is no impurity. Hence also Prajâpati: "In regard to the wives who have "resorted to another, and also to the sons born on another's wife, the "persons belonging to the *gotra* become pure by a bath, and by three
30 "nights only, their father." As regards the *svairiṇis* (wanton women) and the like, for the person to whom they resort, for three nights; as says Vishṇu[3]: "In regard to the sons other than the *aurasas*, upon their "birth as well as upon their death, as also in regard to wives who had "belonged to another, upon their delivery as well as death"; three
35 nights is in the context here.

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1. Ch. V. 81. 2. Verse 6 above p. 1396. 3. Ch. XXII. 42.

Of these two alternatives of three nights and one night, the adjustment is to be by regard to their being near or in a distant country. When, however, for the father the period is three nights, then for the *sapiṇḍas* it is one night, as says **Marîchi**: "Upon a birth as also upon a "death, for three nights for those who had before belonged to another. "One day for the *sapiṇḍas* wherever it is three days for the father."

Moreover, that in which one lives is **nivâsa**, 'the place of residence,' is called **svadeśa**, 'one's own country.' Of that, one who is the king *i.e.* the lord, *i.e.* the territorial sovereign; for such a one on the day he may have died, that day alone brings about the purification. If he be dead at night, then the night only. Hence also **Manu**[1]: "If the king in "whose realm he resides is dead, as long as the light." 'As long as the light' *i. e.* that which continues along with the light. The meaning is that if it be in the day, as long as the sight of the sun, if at night, as long as the sight of the stars. (25)

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Vîramitrodaya

Yâjñavalkya, Verses 24, 25

Upon the death of maidens more than two years but before betrothal, as also of children before the appearance of tooth, as also for those cremated through mistake, by a day and night is the purification; it becomes the cause of removing the impurity by the disappearance of one's connection.

In the **Brâhma Purâṇa**: "From between the birth and as far as "the tonsure, where a maiden dies, an immediate purification shall be "for him, and this for all the *varnas*, and always. Thereafter, as far as "the betrothal, for one day; for those grown after that, three nights is "a certainty. Upon a betrothal made, in such a case, for both sides "should be known for three days, for the father as also for the bride-"groom; for those offered in marriage, however, for the husband also, "the period of impurity shall be as stated for one's own caste both "upon a death as also upon a birth." The explanation of the word 'grown' is that after the troth was plighted; and 'for both' has been explained in the clause for the father and for the bridegroom also. For those offered in marriage without a betrothal, however, until the wedding, for one day only is impurity from the present text also.

1. Ch. V. 82.

Kûrma Purâṇam : "Upon the death of one in whom tooth had not "appeared, for the parents one day has been prescribed; after the "appearance of tooth, it shall be for three nights; if, however, they "were without qualities." This, moreover, for a mistaken cremation
5 of a Brâhmaṇa, *vide* the text of Aṅgirâḥ : "Even though no tonsure "had been performed, but tooth had appeared and (the child) died, still "after cremating him one should observe mourning for three days." In regard to the cremation of one who had not completed two years, in the Brâhma Purâṇa : "For the kingly order, eleven days; while for
10 "*Vaiśyas*, twelve days' duration; and even for twenty nights shall be "for the *Śûdras* in the order."

Guru etc. *the preceptor*, a teacher of even a little, an apprentice, the pupil; *anûchânaḥ*—one who has studied and mastered the *Vedâṅgas*; the maternel uncle *i.e.* the step-brother of the mother; *śrotriyaḥ*, one
15 who has mastered the *Śâkhâ*, who has died in one's own village. On these occasions, by a day is the purification. By the use of the word, *tu*, 'however', has been discriminated the three day's impurity due to the death of a child or a man. By the first *cha*, the Author includes a three day's impurity for the cremation through mistake of a child in whom
20 tooth had appeared. By the second *cha* are included an unlearned and the like who died in one's own house.

In this connection Manu[1]: "For three nights they declare the "impurity when the *Achârya* is dead; for his son, as also the wife, a "day and night; this is the settled rule." 'Day and night,' *i.e.* day
25 together with the night. Vishṇu[2]: "Upon a maternal uncle *i.e.* the "mother's uterine brother, when dead." 'Other than the *aurasas*" *i.e.* in regard to the *Kshetraja* and the like other sons, of wives who have resorted to another, as also upon the death or birth of the King of one's own country, that day is the means of purification. This is the
30 meaning. By the use of *cha*, are included those who had belonged to another before. This rule of impurities for the *sapiṇḍa* is being stated as formulated in conformity to various *Smṛtis*.

In the case of a *Sakulya*, for a betrothed maiden, of the *Achârya*, of the sacrificer for whom one always performed a sacrifice, and for
35 the maternal grand-father also, for three nights is the period of impurity. For the *Achârya*, the initiator, and for the pupil, three nights. For a pupil residing in one's own house, upon the death of these two, one night. Upon the death of a pupil resident in the house of the

1. Ch. V. 79.   2. Ch. XXII.

preceptor, for the *Âchârya* who had performed the initiation and taught the *Vedas* together with the *aṅgas,* three nights. The one who did the initiation and taught only a portion of the Vedas, for such a preceptor the *pakṣhiṇî*; upon the death of such a preceptor as also of his wife for the pupil, a *pakshiṇî*; upon the death in one's own house of the mother-in-law, the father-in-law, a neighbour, a friend, the maternal uncle, mother's sister, the preceptor, the sacrificing priest and a *Śrotriya,* three nights. For the eleven kinds of sons such as the *Kshetraja* and the rest, for the mother and father, three nights. For *Kshetraja* and the rest, upon the death of the two, also three nights; upon the death of wives who had belonged to another before as also those who had resorted to another, for the husband three nights. For those who go to one of inferior *varna,* however, an absolute absence of mourning. Of those born of the same mother or of different mothers have mutually the full period of impurity as prescribed for their own caste. Upon the death of a son begotten on another's wife, for the father, three nights for a father of that kind, for the son also three nights. Upon the death of one known for more than ten generations, but whose birth name and heredity is not known, as also upon the death of a sister, maternal uncle's wife, maternal grand-mother, father's sister, maternal uncle, mother's sister, a co-student of the Vedas, mother's sister's son, father's sister's son, maternal uncle's son, sister's son, daughter's son, mother-in-law and the father-in-law also, a *pakshiṇî.* For a friend dying at one's own house, *pakshiṇî.* Upon the death of a friend who has died elsewhere, the *upâdhyâya,* his wife, one who has been a co-student under one teacher in regard to some little lessons, any king doing his duty intently, a maiden who had not been betrothed, a child to whom the author has taught, a pupil who has been taught a little, a brother-in-law also, the period of impurity is a day and night. In the case of, the son of an *upâdhyâya,* a co-student in celibate life, learning under another preceptor, when dead, for a day, one or for three nights is the period of impurity. Upon the death of a *Śrotriya* of the same village, a day and a night. For a *ṛtwik,* son-in-law, step-maternal *bândhavas,* also a day and night. Upon the death of a king not doing his duty, a day or for a night only. One whose ancestral heredity is not known but who is only known as one's *gotraja, i.e.* in form only, one killed by a *Brâhmana* or the like, immediate purification. This is the way (24–25).

Sûlapâṇi

Yâjñavalkya, Verse 25

'Not an *aurasa*' etc.—In the case of sons of inferior orders, such as the *Kṛtaka* and the like, and of wives of inferior castes, as also who had been kept by other men, when dead, the impurity is for one day, in the case of those of their equal in caste, three nights, since in the case of sons of the same caste and of the *Kṛtaka* and the like kinds, in the treatises of other sages three nights have been prescribed. One in whose dwelling the Brâhmanas reside, on the death of such an anointed King, for one day only is the period of impurity for a Brâhmaṇa and the like others (25).

The Author mentions the impurity for following after (the corpse)

Yâjñavalkya, Verse 26

By a *brâhmaṇa* should never be followed a *śûdra*, nor ever a twice-born. Having followed, after having bathed in water and touched the fire, after eating clarified butter, one becomes pure. (26)

Mitâkṣharâ :—**Brâhmaṇena**, *by a brâhmana, i. e.* a one who is not a *sapiṇḍa* ; **dwijaḥ**, *a twice-born*, such as the *brâhmaṇa* and the rest ; **śûdro va**, *or a śûdra*, when dead, **nânugantavyaḥ**, *should not be followed after*. If out of friendship etc. he follows after, then **ambhasi**, *in the water, i.e.* in a tank etc. **snâtvâ agnim spṛshṭvâ**, *having bathed and touched the fire*, and having consumed clarified butter, one would become pure. As regards this swallowing of the clarified butter, as it has no place in the rules regarding the act of dining, there is no prohibition for dinner.

This, moreover, has a reference to one who is of equal or superior caste. As says Manu[1]: "Having followed according to one's wish, the "dead body of one of the *jñâti*, or not of the *jñâti*, after bathing along "with and over the hair on the head, touching the fire and swallowing "clarified butter, one becomes pure." *Jñâtis i.e.* the mother's sapiṇḍas. Of others, however, as they have been ordained, there is no sin.

As regards the following after one of a lower order what is stated in Another Smṛti should be observed. There in regard to following a śûdra : "Where a *brâhmaṇa* of weak intellect follows a "*śûdra* who has died, and while he is being carried, he becomes "pure after three nights. After having passed three nights he should

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1. Ch. V. 103.

"go to a river flowing into the sea, perform a hundred of deep breath-
"ings, and after having consumed clarified butter, he becomes pure."
as so stated by **Parâśara**[1]; and also: "For following a *Kshatriya*, however,
"a day and night; for having touched human bones with fat on, for
"three nights is the impurity; without fat, however, a day and night; 5
"and for following a dead body, moreover, one," as stated by
Vasishtha[2]. For following a *Vaiśya*, moreover, a *pakshinî*; therefore
for a *Kshatriya* for following a *Vaiśya*, who is next after him a day
and night, and for following a *śûdra* who is one next after, *pakshinî*;
for a *Vaiśya* for following a *śûdra*, a day; thus should be inferred. 10

Moreover, in regard to bewailing also has been stated by
Pâraskara: "Having joined in the wailing along with the kindred of the
"deceased, one should avoid for that day and night the acts of donations
"as well as the performance of *śrâddha* and other rites". So decora-
tions also should not be made, as a penance has been ordained by 15
Sankha: "A quarter of the *Krchhra* for one not a *sapinda*, for decora-
"ting a dead body; if done through ignorance, there shall be a fast; in
"case of inability, a bath is prescribed." (26)

Vîramitrodaya

The Author mentions the impurity for following after 20

Yâjñavalkya, Verses (24-26)

Śûdrah, i.e. the dead body of a *Śûdra*, somehow, as a favour even
under the pressure of some business which had not arisen, for follow-
ing after it. The rest is easy to understand. By the word *tu*, 'however',
has been excluded the purification stated in the text when one delibe- 25
rately follows a *Śûdra*: "That Brâhmana, weak in understanding, who
"follows a *Śûdra* who is reduced to a corpse while being carried, shall
"be under impurity for three nights," thus **Parâśara**[1] having prescribed
three nights for following a śûdra with purpose.

Manu[2]: "For having deliberately followed a dead body of one of 30
"his *jñâti*, or not of the *jñâti*, after having bathed together with the
"clothes, and touched the fire, one becomes pure after consuming
"clarified butter."

This, however, is in regard to one of the same *varna* as of a
Brâhmana. In the **Brahma Purâṇa**: "For all, it shall be for a day and 35

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1. Ch III 51-52. 2. Ch XXIII. 24-26. 3. Ch. V. 103.

" night, for following all even." This, moreover, is for the Kshatriyas and others for following after the members of the four *varṇas*, and also for a Brâhmaṇa for following a *Kshatriya* or a *Vaiśya*; for carrying or cremating a dead body of one's own caste, however, out of feeling of
5 friendship the impurity is as has been stated for one's own caste. For a celibate student for having performed the cremation of the father or the like, one night. For one causing through another by payment the cremation of a pupil, preceptor, *upâdhyâya* or *âchârya*, ten nights; thus being well known in other works, the sage has not stated here. (26)

10 Śûlapâṇi

Yâjñavalkya, Verse 26

'Brâhmana &c.'—'and why not'? so saying even occasionally a Brâhmana must not follow a dead body of a *Śûdra*. If done through mistake, one should consume clarified butter and become purified (26).

15 The Author mentions an exception in some cases in regard to impurity for a *sapiṇḍa*

Yâjñavalkya, Verse 27

For the lords of earth (there is) no impurity; also for those who have been killed by lightning or for the sake of cows, Brâḥmaṇas, or killed in a
20 **battle-field, as also for one who has been required by the King. (27)**

Mitâkṣharâ :—Although by the word earth is expressed the entire terrestrial globe, still as it is not possible for the entire earth to be under the protection of one, and also in consonance with the plural number used in the expression 'lords of the earth', here are intended
25 groups covering portions of it. For those who have been invested with the duty of protecting these such as the Kṣhatriyas and the rest who had been annointed, there is *no impurity*, nâśaucham. The meaning is that these should not observe impurity. In the same manner those who are killed by lightning, as also those who have perished for the sake of
30 the cow and the Brâḥmaṇas, the relatives *i.e.* the *sapiṇḍas* even of these need not observe mourning; as also in the case of one such as the minister or the chief priest, for whom the kings desire an exemption form mourning with the object of the accomplishment of an object such as the magic charm or rite which could not be accomplished by any
35 other, by these also should not be observed.

Here, however, the absence of mourning would only be in regard to the acts of making donations; conferring honours, giving reception, holding judicial investigations and the like, without which it would not be possible for him to carry on (the duty of) the protection of the subjects which has been exclusively ordained for the kings; and not also with regard to the performance of the five great sacrifices. So also **Manu**[1]: "For "a king in regard to his exalted post, immediate purification is "prescribed. And here the reason for this is that he is posted there "for the protection of the subjects." By **Gautama**[2] also has been stated: "For the kings also, lest there may be obstruction for "their duties." For the servants of the King also and the like, there is no impurity as says **Prachetâḥ**: "Workmen, artisans, physicians, "female and male servants also, the kings, as also the king's officers, are "all declared to be immediately purified." **Kâravaḥ**, *workmen,* who could prepare food, **śilpinaḥ**, *artisans,* such as the sculptors, painters etc. as also the washers and dyers of clothes and the like.

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To an inquiry as to what is the object of this rule as to the exemption from impurity, the answer is to be seen in those words which are indicative of the occupations in regard to which they have exclusive capacity. And hence **Vishṇu**[3]: "Not for the kings while "engaged in, the discharge of kingly duties; nor the performers of "the vows during the observance of the vow; not for the sacrificers "while engaged in the sacrifices; not for the workmen while engaged "as workmen." In this passage, he points out an absence of mourning restricted to the particular object only. In the smṛti of **Sâtâtapa** also it has been said: "The śûdras doing work by wages and so also "the female and the male servants are not tainted with impurity in "regard to a bath, bodily service, and household duties." This purification in regard to the male servants etc. is about those cases where the touch is unavoidable; hence also another **Smṛti**: "Immediately "touchable is the slave born in the master's house, as also the slave "of maintenance who becomes purified after three days." So also: "What a surgeon does, that cannot be accomplished by another; "therefore the surgeon is always pure in touch" (27)

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1. Ch. V. 94. 2. Ch. XIV. 42. 3. Ch. XXII. 47.

Sûlapâṇi
Yâjñavalkya, Verse 27

'(Lord of) the Earth' &c. For the Kings in the performance of their administrative duties there is no impurity. For those who were killed by lightning, the thunderbolt, etc. who deliberately for the protection of cows and Brâhmanas, even without a fight, were killed by a tiger or the like; (who) in the battle were killed on a pitched fight with a sword or the like weapons excepting clubs &c.; in the case of a Brâhmana &c. for whom the king desires an absence of impurity in the accomplishment of an undertaking, for him also is immediate purification (27).

Yâjñavalkya, Verses 28-29

Of the sacrificial priests, and also those who have taken the vow while performing the duty in relation to a sacrifice, as also the *satris*, **those who have taken a vow, the celibate student the donor, and those who have realised** *Brahma*. (28)

In a donation, during marriage, in a sacrifice, as also in battle, or when the country is overwhelmed in a calamity, or in extreme adversity, immediate purification has been ordained. (29)

Mitâkṣharâ :—Ṛtvijaḥ, *sacrificial priests*, who are engaged and maintained as special adepts in the performance of the *vaitâna* and *aupâsana* rites; those who have been consecrated by a vow (*dîkṣhâ*) are **dîkṣhitas**, for these **yajñîyam**, *i. e.* in regard to sacrifice, **karma kurvataḥ sadyaḥ śaucham vidhîyate,** *while performing sacrificial acts immediate purification is ordained*; such is the context all through.

In regard to a *dîkṣhita*, although his right already is established by the rule "that the *vaitâna* and *aupâsana* rites should be performed," a repetition again is with the object of ordaining the performance of duties by the sacrificer himself, as also with the object of indicating purification by a bath.

By the use of the word *sattri* are indicated those who are intent on universal distribution of food which is equivalent to a perpetual performance of worship; of the chief *sattris*, however, they are included in the word *dîkṣhita*. By the word, *vrati* are expressed those who have begun the *Krchhra Chândrâyaṇa* and the like, as also the vows and penances of a *snâtaka*; similarly are included those who observe the vow of celibacy and the like, as also one who performs a *śrâddha*, and one who eats at it.

So, to that effect is another **Smṛti**: "Of one even who "always distributes food, as also one who has taken a vow for the "*Kṛchhra, Chândrâyaṇa* and the like, and when the Kṛchhra sacrifice "has been completed while the Brâhmaṇas and the like are taking their "food, as also of any other who has taken a vow from him; in regard "to the invited Brâhmaṇa for a *śrâddha* performance which has com-"menced, of the Brâhmaṇa invited other than for the repetition of the "vedas, while the manes reside in his body, never shall exist impurity. "Similarly for those who have commenced a penance and also for "the donors and those who have realized *Brahma*."

Of the *sattris* and *vratis*, the purification is in regard to the *sattra* and *vrata*, and not for all acts or dealings. So also **Vishṇu**[1]: "Not for the *vratis* in regard to the vow, nor of the *sattris* in "regard to the *sattra*."

Brahmachâri,[2] *i. e.* a celibate student, the temporary as well as the perpetual. He who always makes and never accepts dona-tions, such a hermit is known as a donor; **brahmavit**, *one who has realized the Brahma* such as an ascetic; for these members of the three orders there is always purification, in the absence of a special authority. In regard to donation (*dâna*) there is no impurity with regard to the things already contemplated before; *vide* the smṛti of **Kratu**: "A thing which has been contemplated before does not become "impure while it is being donated."

In this connection a special rule has been stated in another **Smṛti**: "If during the course of a marriage, festivity, or a

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"sacrifice and the like, there occur births or deaths "in the midst, the residue of the food should be "given by others; one should not touch the distributors as also the "consumers." **Yajñe** *i e.* at a *sacrifice*, such as the dedication of a bull &c. **Vivâhe**, *in marriage*, in regard to the provisions stored before.

So also in another **Smṛti**: "Upon a sacrifice, during a marriage "where the material has been collected, and during the performance "of *srâddha*," immediate purification is the context here. The use of the word marriage is indicative by implication of the prior rites such as the tonsure, initiation, and the like others. The use of the

1. Ch. XXII 47.

2. See Âchârâ Verse 49 p. 140 above.

word sacrifice likewise is indicative by implication of the other performances commenced before, such as the inauguration of the deity, and the consecration of the dwellings and the like. As Vishṇu[1] has stated: "Not during the inauguration of the deities, or the perform-
5 "ance, or the dedication of the marriage ceremony, nor when the "country is in a turmoil, nor during a distressing adversity." Saṅgrâme, *in a battle*, as in the text of Âśvalâyana it has been stated: "When a battle is at hand he should perform the preparatory rite for "the king;" and also by other writers, and also in the matter of
10 purificatory rites in regard to the marching of an army, there is immediate purification. If there is any calamity to the country such as the outbreak of an epidemic etc., or in the turmoil due to apprehension from a king. For the appeasement of that in connection with the performance of purificatory rites there is immediate purification.

15 Even when there is no general turmoil, by regard to the particular place a purificatory rite has been stated by Paiṭhînasi: "In a "marriage, difficulty, or a sacrifice, in the course of a pilgrimage, in "regard to the performance of rites in connection with a holy place, "there is no impurity on account of birth; and performances likewise
20 "such as the sacrifices etc."

Similarly in a distressful adversity such as on account of an attack of illness, being in a dying condition, for making donations in appeasement of the sin, as also in the case of one whose means of livelihood have been crippled, in regard to the acceptance of donation
25 which would be of use for the maintenance of a large family consisting of mother, father and others, and oppressed by hunger and thirst.

This rule as to purification, however, has application to the case of one for whom without immediate purification there would be no
30 alleviation of the distress, which cannot wait for the next day. For him, however, who has amassed property which should be useful for one day (the impurity would be) for a day; one who has accumulations which would be useful for three days, for him, however, who has stored grain to last for four days, and who is known as *Kumbhîdhânya*[2]
35 for him four days; and for one who has *Kuśûladhânya*[2], for him ten days; in this way for whichever period there is absence of distress for

1. Ch. XXII. 22. 2. See above page 326 Yâj. I. 128 & Manu Ch. IV. 7.

one, for that interval shall be the period of impurity for him. And hence also by Manu[1] in the text: "He may have grain enough to fill a "granary (*Kuśula*), or a store filling a grainjar (*Kumbhi*); or he "may have a collection sufficient for three days, or may have no "provision for the morrow," describing the four varieties of a house- 5 holder, has been demonstrated four periods (of impurities) in the text[2]: "For ten days is the impurity on account of death ordained for "the *sapiṇdas*; prior to the collection of bones, for three days, or one "day only." Other rules of shorter periods of impurity applicable in the case of *samânodakas*, such as for a *pakṣhiṇî*, for a day, or 10 immediate purification found in other *Smṛtis* are to be applied also by regard to the difficulties in regard to maintenance of the family and like circumstances.

This contraction of the period of impurity has a (limited) application only with reference to him whose distress could not be 15 removed without the acceptance of a donation, and not everywhere; this should be noted. As says Manu: "By one day shall a Brâhmana "be purified who is perpetually engrossed in (the worship of the) "fire and the (study of) Vedas; by three days one who is merely "conversant with the Vedas, and one who has neither, by ten days." 20

An objection
The Answer

From a consideration of these and other *smṛtis* how can it not be said that the purification by one day is for those who are engaged in the perpetual occupation of study and knowledge? The answer is, the rule viz. 'that by one day a *Brâhmana* shall become pure' acquires 25 force only as when put in the fore-front as a modification of the general rule regarding ten days stated in the text: "For ten days is the "impurity on account of death ordained for the *sapiṇdas*"; and, more-over, a modifying text is necessarily connected with an incongruity; therefore so much only should be modified as, if not modified, the 30 removal of the incongruity cannot be brought about. Therefore, if it be asked, how much has been modified by this text? The answer is, that as the particular clause viz. who is perpetually engrossed in (the worship of) the Fire and (the study of) the Vedas, which is capable of yielding the desired particular; it stands adjusted 35 in regard to the Fire and Veda *i.e.* in regard to the performance of

1. Ch. IV. 7.
2. Ch. V. 59.

the *agnihotra* and the study of the Vedas, and not in regard to donations and the like also. And thus the words Fire and Veda go along with the performance; otherwise there might arise an implication by relation to a particular person viz. one who has performed
5 the ritual to be accomplished by means of Fire and the Vedas, for such a one, there would be purification by one day. But that is not correct. Moreover if it be in this way the text such as " one should not interrupt the peformances in the fires," "the *vaitâna* and the *aupâsana* rites "enjoined by the *S'ruti* should be performed" also "for a *Brâhmaṇa*,
10 " for facilitating the study of the Vedas and the like, immediate purification," would be reconciled with the texts of Manu and others.

Moreover, " At both, for ten days the food of the family is not "eaten," with this text of Yama and like others prohibiting the taking of meals etc. for ten days, an absence of contradiction will be established, therefore this rule as to the shortening of the period of impurity has a reference only to certain acts and has no application to all transactions. Thus enough of prolixity.

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This rule, moreover, as to the immediate purification in regard
20 to the study of the Vedas is to be observed in the case of one who has mastered many Vedas, and for whom abandonment of the Veda would be a hardship. For any other, however, viz. " Donation, acceptance " of an oblation and also the gift, study of the Vedas recede." this prohibition remains.

25 Thus as regards a Brâhmaṇa and others, whichever period of impurity has been stated for him, after that period he should bathe, and then he becomes purified, and not by the completion of that merely. As says Manu[1]: " A Brâhmaṇa becomes purified after touching " the waters, a Kshatriya a conveyance and weapon; a Vaiśya, the
30 " goad or the bridle; a Sûdra a stick; after he has performed the rites." This is the meaning: The expression 'after he has performed the rites' goes with each. A Brâhmaṇa who has passed through the period of impurity, who has performed the rites, has observed a bath, after touching the waters with the hand, becomes pure. By touching
35 is expressed the act of touching only, and not a bath or even a sipping, the same being in context as regards conveyance etc. Or it

1. Ch. V. 99.

may be interpreted thus: 'one has performed the rites,' *i.e.* as long as the impurity lasts, one who has performed the *ceremonies*; after that, a Brâhmaṇa and the like after touching water etc. becomes purified; thus it is stated as a substitute for the bath which would fall after the period of impurity. A Kṣhatriya and others become purified after touching a conveyance. (28–29)

Vîramitrodaya

The Author states, incidentally an exception to the full and other periods of mourning

Yâjñavalkya, Verses *27, 28, 29*

By the Lords of the earth, *i.e.* of the annointed Kṣhatriyas through anger etc., by going in the face of the lightning, of those killed by the lightning, for the sake of the cow and Brâhmana, in battle, through *anger against others those, thus who set about killing themselves and* were thus killed, and for one in whose case the king desires an absence of impurity, in regard to him, there does not occur an impurity. Here the character of dependence in the case of the first and the last, and of equality *in the case of the middle ones brings out their separate* application. Moreover, this absence of impurity is for the first and the last, while for the officiating priests and the like others it is in relation to the particular performance only. That says Vishṇu[1]: "Nor is this "for the kings while engaged *in their kingly* duties; not for those who "have taken a vow, during the performance of the vow; not of those "engaged in a public sacrifice, during the sacrifice; not for the artisans "while doing their artisan's work; nor for those who are executing "the king's commands, and not when the *deites have been* established, "or a marriage, when commenced." Excepting the last, the rule as to impurity in the case of those killed by lightning and the like others, in the form of an immediate purification has been stated before.

In the case of the sacrificial priests when installed, also of the *dîkṣhitas i.e.* those who *have been consecrated by the dîkṣhaṇîya*[2] sacrifice as also for those who have commenced the particular duties in connection with a sacrifice, so for those who have commenced the distribution of food doles to all indiscriminately, for the celibate *students, for those who are in the habit of daily making donations of* cows and the like others, for those who have realised the *Brahma i.e.* for the ascetics, while making donations of things already deter-

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1. Ch. XIII. 46–53.   2. See Note on p. 1474.

mined upon before, when a marriage ceremony has commenced, when a battle has begun, when the country is overrun by an army, in a distressing adversity, during the suffering caused by destructive attacks, during these while engaged in regard to the performance of each of
5 these, immediate cessation of impurity has been ordained by Manu and others. (27–29)

Sûlapâṇi

Yâjñavalkya, Verses 28–29

'Of the sacrificial priests' &c. 'During donation &c.' During a
10 sacrifice i. e. the *Soma* sacrifice. After the time of the *Madhuparka*,[1] on a birth or death of one's own *Sapiṇḍa* or the like, for the continuous performance of the sacrifice there is immediate purification. During the performance of the *Soma* sacrifice, after the *Dîkshaṇîya*[2] sacrifice was completed, in the period subsequent to that; while the sacrificer is
15 engaged in the course of his continuous performance of the daily distribution of doles to the recipients of food at a sacrifice; in the case of those who have set on the *Chândrâyaṇa* or the like vows, while engaged in their performance; for the celibate student in the performance of the duties of his order; for those who daily offer donations of the cow, gold and
20 the like, while engaged in the donations; in regard to the realization of *Brahma*, who are drawn to it; while engaged in the performance of one's duties; at times during the donation of the *tulâpurusha*,[3] when it has commenced, also when a marriage ceremony has commenced, for its performance; as also when a sacrifice has commenced at a time before
25 the *dîkshaṇîya* portion, but after the purchase of the *Soma* while the initiated food is being eaten; during a battle when the country is infested by a hostile army or the like; and similarly during extreme death agonies due to a disease; (in all these) there is immediate purification. (28–29).

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1. मधुपर्कः—The respectful offering to a guest on his arrival. It consists of
दधिसर्पिर्जलं क्षौद्रं सिता चैतैश्च पंचभिः । प्रोच्यते मधुपर्कः ।—
The ceremony of receiving a guest, of which this offer is the most important part.

2. दीक्षणीयेष्टि—a part of the *Soma* sacrifice—the initiating sacrifices. दीक्षा—generally means initiation, consecration.
The *Gautamiya Tantra* defines it as
ददाति दिव्यं ज्ञानं क्षिणुयात् पापसंततिः । तेन दीक्षेति विख्याता मुनिभिस्तन्त्रपारगैः ॥
also
दीयते ज्ञानमत्यन्तं क्षीयते पापसंचयः । तस्माद्दीक्षेति सा प्रोक्ता——

3. तुलापुरुष-gold, silver or any other thing weighed against a man in the balance. तुलापुरुषदान is the donation of such weighment.

Having stated the rule of purification concerning the family, now in the course of the discussion the Author states the rule of purification covering each individual

Yâjñavalkya, Verse 30

One touched by a woman in courses, or by the impure, should bathe; if touched by these, one should sip water; and also should recite the water hymns, and once mentally recite the *gâyatrî*. (30)

Mitâksharâ:—Udakyâ, *a woman in courses i.e.* one who has menstruated; **aśuchayaḥ,** *the impure*, such as, a dead body, the *chaṇḍâla*, the degraded, one who has recently deliverd, and like others; as also those under a death impurity; by these **saṃspṛshṭaḥ,** (when) *touched*, **snâyât,** *one should bathe*. **Taiḥ,** *by these*, moreover, *i.e.* by those who are touched by the *udakyâ*, the impure etc., when touched, **upaspṛśet,** *one should sip water*. After having sipped water **ablingâni,** *the water hymns i.e.* the three hymns such as "O, waters, you are indeed etc." the plural being limited to three only. **japet,** *one should recite*; Similarly, **gâyatrî,** also, **sakṛnmanasâ,** *once mentally*, one should recite.

It may be asked, indeed in the text 'when touched by the *udakyâ* one should bathe' how can the one indicated in the singular number be dealt with in the plural number as in 'by these.' True indeed. But here, however, in order that the rule may be stated as to the sipping when touched by those, other than the *udakyâ*, the impure etc. who deserve a bath only, the plural has been indicated; so there is no contradiction. Those, however, who require a bath should be ascertained from another Smṛti. As says **Parâśara** : "After an evil dream, after sexual intercourse, upon a vomit, one who has purged, after shaving, and upon a touch of the funeral post at the cremation ground, one should perform a bath." So also **Manu**[1]: "One who has vomited or purged shall bathe, and afterwards consume clarified butter; but one should sip water merely, after eating food; a bath has been prescribed for one who has had sexual intercourse." For one having sexual intercourse, the bath (prescribed) has a reference to the menstruation period. At a time other than the courses, "when one approaches, the purification is as upon passing urine or ordure,"

1. Ch. V. 144

as is stated by **Bṛhaspati.** At a time other than the courses also, a bath has been stated in another **Smṛti** on a particular period: "On the "eighth, as also on the fourteenth, during day, during a *parva*,[1] "after having sexual intercourse, one should bath over the head,
5 "and sprinkle oneself with the *Varuṇa* hymns." So also **Yama**: "For an indigestion after sunrise, also for vomitting after sunset, "upon a bad dream, or upon the touch of a wicked man, a bath "alone has been ordained." So **Bṛhaspati**: "after sexual intercourse, "as also at the smoke of the funeral pier, an immediate bath is
10 "ordained," this is in regard to a touch without clothes; for a touch of the funeral pier etc. however, together with the clothes on, the bath must be also together with clothes. As says **Chyavana**: "A dog, the dog-eater, the funeral smoke, one who subsists on the "articles of a deity, the village sacrificer, the vendor of *Soma*, the
15 "funeral post, the funeral fuel, wine, a winepot, a human bone with "the marrow on, one who touches the dead bodies, a woman in "courses, the perpetrator of a heinous sin, and a deadly body — for "having touched these, one should plunge into the

PAGE 188* "water together with his clothes, and after having
20 "come out, and touched the fire, should repeat the "*gâyatrî* eight times; one should drink clarified butter, bathe again, "and do the sipping three times."

This, moreover, has a reference to what was done deliberately. Elsewhere, a bath merely, *vide* this text of **Bṛhaspati**: "One who
25 "touches the corpses, the *Chaṇḍâla*, the funeral pile, the funeral "post, a woman in menses; for having touched these unintentionally, "a Brâhmaṇa becomes purified after performing a bath." In this manner, elsewhere also in regard to what may be stated the equalisation of the subjects should be inferred. So also **Kaśyapa**: "For
30 "having emitions at the sunrise or the sunset, at the throbbing of the eyes, "for a deafening noise, for mounting a funeral pile, also for touching "the funeral post, after a bath together with the clothes, one should "repeat the hymn '*punar mana*' and with the great *vyâhṛtis* one "should offer seven oblations to the fire with clarified butter."

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1. पर्व—चतुर्दश्यष्टमी चैव अमावास्याऽथ पूर्णिमा । पर्वाण्येतानि राजेन्द्र रविसङ्क्रान्तिरेव च ॥

"purified." So upon a touch of a bird, a special rule has been stated by **Jâtûkarṇya**: "Above the naval, leaving aside the hands, which limb "a bird shall touch, there, one should perform a bath; the rest, by "sprinkling, one becomes pure." For the touch of an impurity also 5 a special rule has been pointed out by **Vishṇu**[1]: "In the parts below the "naval, as also in the forearms, if one is struck by the bodily excreta, "or by liquors, or by wines, one should wash that limb with earth and "water, and after sipping water, one becomes pure; when affected "elsewhere, one should wash that part with earth and water, and should 10 "bathe. If, however, one is attacked by these on the organs of the "body, he should observe a fast, and bathe; by the five bovine products "is one (purified) who is smit with the prickings of the teeth."

This, moreover, is in regard to the touch of another's impurity. For the touch of one's own impurity, however, even above the 15 naval, sprinkling only. As says **Devala**: "Human bones, fat, ordure, "menstrual discharge, urine, and semen, marrow, or even blood, if one "has a touch with these of another, he should bathe, and after rubbing "himself with smears etc. and after having performed the sipping, one "becomes pure; these also if one touches (these) of oneself, one becomes 20 "pure by a sprinkling." So **Saṅkha**: "By the muddy water of the street, "or by the spittings, a man who is touched (by these) above the naval, "becomes immediately pure by a bathe." By **Yama** also, a special rule has been stated in this connection: "After having entered, during "rainy season, the village stream full of mud, upon the thighs, three times 25 "the earth, and upon the feet twice that" The meaning is that having entered the village stream *i. e.* the part over which the village waters flow, which is full of mud. In regard, however, to the mud which has been *dried by the wind, there is no blame*: "*Street and mud waters*, "touched by the lowest class, dogs, and cows, by the wind itself 30 "become pure; so also edifices of burnt bricks," thus having been stated before.[2]

In regard to the bones, a special rule has been stated by **Manu**[3]:

"For having touched human bones with fat on, "a Brâhmaṇa becomes pure after bathing; by 35 "sipping simply, if without fat, or by touching

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1. Ch. XXII. 76. 2. Ch. I, 197 see p. 426 above. 3. Ch. V. 87.

"a cow, or by a gaze at the Sun." This, in regard to the bones of the twice-born. For elsewhere has been stated by **Vasishtha**[1]: "For having "touched human bones with fat on, for three nights is the impurity; in "the case of these without fat, however, for a day and night". In the case of bones of other than of human beings, has been stated by **Vishṇu**[2]: 5 "For having touched the carcase with fat on of a five-clawed "animal other than those which are edible, one should bathe, "and the cloth worn before, one may put on after washing." Thus other cases calling for a bath should be ascertained from other Smṛtis. 10

Thus, as the number of those who incur a bath is large, the plural form in *taiḥ*, 'by these,' as intended to be applicable to them is not contradictory. The **text**[3], "If by a woman in her courses, by the "impure etc., one should bathe" should be understood to be applicable when the touch with the Chaṇḍâla is with some lifeless thing inter- 15 vening; with the intervention of a living being, however, *vide* the rule in **Manu**[4]: "The Chaṇḍâla, a woman in her courses, one degraded, as "also a woman in confinement, a dead body, as also one who has touched "it; upon a touch of these, one becomes pure after a bath." For the third, however, sipping only. *Vide* the Smṛti of **Sumantu**: "And one 20 "who touches him also, for him a bath has been prescribed; "after that, the sipping has been stated, as also the sprinkling "of the things."

This, however, has application when done unintentionally. When, however, done deliberately, even for a third, a bath alone (can 25 purify), as says **Gautama**[5]: "For a touch with the degraded, "the Chaṇḍâla, a woman in her courses, one who touches a "corpse, and who touches such a one, after bathing together "with the clothes, one becomes purified." For the fourth, however, the sipping, *vide* the text of **Devala**. "For touching even a third 30 "(in order) one who has had a touch with a woman in her courses or "with the impure, a man shall wash his hands and feet, and after sipping

1. Ch. XII 24
2. XXII. 60
3. See page 1475 l 5.
4. Ch V 85
5. Ch. XIV. 27.

"water, he shall become pure" Moreover, upon a touch of the impure by a woman in her courses and the like, a special rule has been stated by **Devala** : "The dog-eater, the degraded, one defective in a limb, the "insane, the corpse-bearer, a woman in confinement, a midwife, and a
5 "woman in the menstrual discharge, a dog, a cock, and a hog of a village, "upon touching these, after bathing over the head, immediately a man "becomes pure. But if one who is impure himself touches these impure "things, he becomes pure after a fast, or also by the *Kṛchhra* penance." 'A midwife' i. e. one who brings about a delivery; the *Kṛchhra* has a
10 reference to the eater of the dog's flesh etc.; in the case of dogs etc., however, a fast; thus is the adjustment. (30)

Vîramitrodaya

While discussing the immediate purification from (impurity caused by) death, the Author states the impurity produced by a touch and
15 which can be removed by a bath

Yâjñavalkya, Verse 30

Udakyeh i. e. a woman in her menses ; the impurity such as the *Chanḍâla*, the degraded and the like, by these if directly touched, one should bathe. If touched by these indirectly as e.g. through a stick
20 &c. the *Ṛk* : 'O, waters, indeed, you are &c.,' and once the *Gâyatrî*, one should recite mentally; in this way he becomes pure. The use of the word *eva*, 'also', is indicative of the means of the indirect touch. In the Mitâkṣharâ, the meaning has been explained as, "By these, *'i. e.* by those touched by a woman in the menses, or the impure", if
25 touched, one should sip water.

Here the impurities caused by the touch of the excreta, or due to sexual union, which are removable by the sipping of water and stated in other *Smṛtis*, have been included by the use of the word *Cha*, 'and,' itself. These moreover, should be known from the respective
30 places (30).

Śûlapâṇi

Yâjñavalkya, Verse 30

Udakyâ &c. When touched by a woman in her menses, or by those under an impurity, as also by a woman who has recently delivered, or by a *Chaṇḍâla* or the like, one should bathe.

If touched by a rod or other thing such as is touched by the woman in the menses and the like others, one should sip water. Water-hymns such as "O water, you are &c.", the *Sâvitri*—the sun-hymn, one should recite once in the mind. On a direct touch, however, one should bathe. Upon a direct touch Manu[1] prescribes a bath itself: "Upon touching a " *Chaṇḍâla*, a woman in menses, one degraded, or a woman who has recently " delivered, or a dead body as also those who have touched it, one should "perform a bath". The expression 'those who have touched it' some interpret as equal to a dead body on account of its nearness; others, however, interpret the word 'it', as 'the dead body itself,' on account of its nearness, and prescribe a bath only for those who touch the dead body (30).

Now, the means of purification stated in the chapter on purification of things by way of illustrations in regard to the purification by time, as also those which will be stated hereafter in this chapter, the Author states in serial order

Yâjñavalkya Verse 31

Time, fire, performance, earth, wind, mind, knowledge, austerities, water, repentance, abstention from eating—all these are the means of purification. (31)

Mitâkṣharâ:—As fire and all the rest are the means of purification in their own range, similarly, is **Kâla**, *time*, also such as, ten nights etc., this as a means of purification has been traceable in the *S'âstra*; **Agni**, *fire*, however, is a means of purification, as has been stated by the **Author**[2]: " By a second burning, an earthen vessel." **Karma**—*performance*, as a means of purification, as the Author[3] will state hereafter: " By "taking the *avabhṛtha* bath at the (end of the) horse sacrifice etc." Similarly, earth also is a means, as has been stated before[4]: "Water, "ashes, or even earth must be scattered over it for purification." **Wâyu**,

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1. Ch V 85
2. Ch I 187 p 405 above.
3. Verse 244
4. Verse 189 p 410 above.

the wind, also is a means of purification, as has been stated;[1] "By the "wind alone become pure." Manaḥ, *mind*, also is a means of purifying the speech, vide the Veda: "Or what is desired by the mind, the "speech utters etc." Jñânam, *knowledge*, moreover, relating to the
5 soul is the test for intellectual purification, as the Author[2] will state hereafter. "Of one knowing the body, from the knowledge of the "Lord." Tapaḥ, *austerities* also, such as the *kṛchhra* &c. as the Author[3] will state; "One should perform the *prâjâpatya kṛchhra* for three years, "who has violated the preceptor's bed." Jalam, *water*, also of the body
10 etc., and as he will state[4]: "Of the body, the water."

Paśchâttâpo, *repentance*, is the result of purification as has been stated: "By proclaiming (the sin) or by repentance
PAGE 190* "etc." Nirâhâropi, *abstention from eating also*, is a cause of purification as the Author will state:
15 "After having fasted for three nights and mentally repeated etc."

Śûlapâṇi
Yâjñavalkya, Verse 31

Kâla, time &c. 'Time' e. g. ten days for the Brâhmanas; fire in the form of re-burning, as in the case of earthen pots; performance, such
20 as the horse sacrifice and the like, for the Brâhmicides &c.; earth, for those besmeared with impurities; wind for the mud and water of the streets: mind, full of resolves and doubts, for those under hesitation, as in the text[5]. "One should act upto the dictates of his mind"; knowledge in regard to the Supreme Spirit, of the inner soul in the form of intellect;
25 austerities, such as the *Chândrâyaṇa* and the like; for the sinners, non-eating, such as fasting and the like; for the sinners, these are the means of purification (31).

Yâjñavalkya Verses 32, 33, 34.

For those who do prohibited actions, charitable donations; while velocity
30 for a river is the purifier; for a thing which requires purification, earth and water also; while *sanyâsa* is for the twice-born (32).

Austerities for the Vedic scholars, forgiveness for the learned; for the body, water; silent mutterings for those with hidden sins; for the mind, truthfulness has been declared (33).

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1. Verse 107 p. 420. 2. See p. 1483 ll 2–3. 3. Verse 200.
4. See below l. 33 5. Cf. Manu Ch. VI 46.

For the soul of the beings, austerities and learning; for the intellect, knowledge is the purifier; for the soul, knowledge of the Supreme Lord is regarded as the highest purificatian (34).

Mitâksharâ :—Moreover, **akâryakâriṇâm,** *for those who do prohibited actions*, such as those who take to prohibited things, **dânameva,** *charitable donation*, alone is the principal means of purification, as the Author will[1] expound hereafter in the text: "Upon one deserving, bestowing abundant wealth &c." **Nadyâḥ,** *of a river*, during the summer season &c. owing to scantiness of water, whose banks have been spoiled by impurities, of the monsoon floods overflowing the banks, **vegaḥ śuddhikṛt,** *the velocity is the purifier.* **S'odhanîyasya,** *for a thing which requires purification*, **mṛtcha toyam cha,** *earth as well as water*, is the purifier, as has been stated[2] hereinbefore. "For objects "defiled by impure substances, with earth and water is the purifica- "tion by removing the smell &c". **Sanyâsaḥ,** *i.e* asceticism; **dwijanmanâm,** *for the twice-born*, as a treatment for the mind, is the purifier. (32)

Tapo, *austerities*, the study of the vedas, **vedavidâm,** *for the vedic scholars*, is the means of purification. The *kṛchhra* and the like others are, however, common for all, and not for the vedic scholars only; **kṣhântiḥ,** *forgiveness*, i. e. forbearance, **vidushâm,** *for the learned*, i. e. those knowing the meaning of the Vedas, **varshmaṇaḥ,** *for the body*, **jalam,** *the water*; **prachchhannapâpânâm,** *for those with hidden sins*, i.e. those whose misdeeds have not been known, of the sin-destroying and the like hymns, **japa,** *silent muttering*, is the purifying cause, i. e. the means of purification. **Manaḥ,** the *mind*, having good and bad thoughts; of those on account of bad thoughts, of the impurity, **satyam,** *truth*, a virtuous resolve is the purifier (33).

By the word *bhûta*, 'soul', is intended its modification (visible in the form of) the connection of the body and the organs. There, 'I am fat', 'I am lean', 'I have a squint', 'I am deaf', &c. in such manner the soul which is seen in an identification with it (i. e. the body), that is **bhûtâtmâ,** *the soul of the beings*, of that, **tapovidye,** *the austerities and learning*, are the means of purification. By the word *tapaḥ* is expressed that identification with the soul and the differentiation with the body &c. which was realised in this birth or during several births dur-

1. Verse 250.   2 Âchâra Verse 191 p. 415.

ing wakefulness, dreams or in slumbers. As in the text, "By austerities "try to realise the supreme truth", the clause demonstrating the differentiation of the five *Kośas*[1]; and by the word *vidyâ*, 'learning', is expressed that knowledge produced by a consideration of the material world in
5 the second person and by which the soul is described in the *Upanishads* as not fat, not lean, not short, and free from ties. By these two is the purification of this. Of the notion regarding the differentiation of the body &c. which had become contaminated by the conflict of doubt and its reverse, the knowledge in the form of proof is the purification. Of the
10 soul purified by austerities and learning, which had been regarded as in the second person (*twam*—'You'), by reason of the realisation of the knowledge of the Supreme Lord personified by the statement 'that thou art', the purification of the great soul is in the form of absolution.

As these purifications are conducive to the attainment of the
15 highest end in life, similarly is even more appropriate a purification by time; and thus the mention of the purification of the great soul and the life is by way of praise.

Vîramitrodaya

Having stated the impurities, the Author states in one place the
20 means of their removal

Yâjñavalkya Verses 31-34

'Time', e. g. ten nights, three nights, and the like upon a birth, for the members of the *Jñâti* &c.; fire, in the case of an earthen pot or the like, when struck; 'performance', such as the horse sacrifice and the like
25 for one who has committed a Brâhmicide or the like offence. 'Earth and water' for food smelt by a cow, and the like; 'wind', of the path &c.; 'mind', in the case of anything about which there is doubt, *vide* the text.[2] "What is hallowed by the mind, one should practise"; 'knowledge', in regard to *Brahma*, of the spirit of intellect, as well as of the
30 soul; 'austerities' such as for one practicing *Chândrâyaṇa* &c.; 'water', for the clothes, *Paśchât*, 'after' *i. e.* after the perpetration of the sin, *Tâpaḥ*, 'agony', *i. e.* lamentation, of those who have sinned; 'non-eating', *i. e.* fasting such as under the *ekâdaśi* and like other vows. For sins in general, these are the means of purification (31).

1. The vestures or sheaths of the body which cover to the soul.
2. Cf. Manu Ch. VI. 16

For those who do prohibited actions, *i.e.* for those who habitually *are addicted to things prohibited, donation of* abundant wealth to deserving persons; of a river, which has been polluted by the impurities and the like, the velocity of the monsoon flood is the purifier ; of an impure thing, such as has been contaminated by leavings at the meals and the like, the earth and also water can wipe off the stench and the smear ; of the twice-born and also of the Brâhmanas *who have mentally committed sins, sanyâsa* '*i. e.*' the ascetics', order, is the purifier. By the first use of *Cha* is included land on the banks of a river. The middle and the last *Chas* indicate the co-existence and joint use of the earth and water. *The word hi, 'indeed', is used as a completive (32).*

For the Vedic scholars, who have unknowingly committed a sin, tapa, 'austerity, i. e. the study and repetition of the Vedas ; of the learned, *i. e.* who have listened and digested the meaning and purport of the *Vedânta,* forgiveness, *i. e.* towards an offender, an absence of a desire to strike back; *for the bodies, soiled by perspiration and the like,* water; for those who have committed hidden sins, the silent muttering of the sin-destroying hymns etc ; for the mind, which is contaminated by the contemplation of forbidden things, truth, in the form of a good resolve is *declared as the purifier (33).*

Knowledge has been stated *before as a means of purification;* the Author expounds that. For the *bhûtâtmâs i. e.* in regard to *bhûtas i. e.* as part of the bodies, those who regard these as the soul, the austerities and learning are the two causes of purification by reason of their removing delusions. By the word *tapa, 'austerity', is meant non-eating* &c. which is useful for (the acquisition of) the knowlegde of the supreme soul ; and by the word *vidyâ,* 'learning', has been stated the knowledge inculcated by the *Upanishads.* Of the 'intellect', *buddhi, with its doubts and the reverse, the knowledge which can realise the* spirit of the intellect, is the purifier. Of the soul, however, which has been purified by austerities and learning, by reason of the knowledge of the Supreme Lord through direct realisation &c. is the highest *purification, in the form of an absolute absence of contamination of the* touch of worldliness, has been agreed to by the Authors of the *Dharmaśâstra* (31-34).

Here ends the commentary of Vîramitrodaya by Mitramiśra on the *Smṛti of Yâjñavalkya* on the Chapter on *Impurity.*

Śûlapâṇi

Yajñavalkya, Verses 32, 33, 34

Akâryeti—For those who do forbidden actions, charitable gifts; a river polluted by phlegm &c. by the velocity; what has been contaminated by impurities &c. and which requires purification, by the earth and water; and a Brâhmana also by *Sanyâsa*; these (thus) become purified from sins (32).

Tapas &c. For the Vedic scholars, austerity, the study of the Vedas, is the means of purification for a sin unknowingly committed; forgiveness, i. e. even for one who has given offence, absence of a desire for vengeance, is the cause of purification for the learned, i. e. those who have realised the self; of the organs of the body despoiled by perspiration and the like, a wash with water; for those who have not declared their sins, the silent repetition of the *gâyatri* and the like: and of the mind also, contaminated by the contemplation of prohibited things, telling the truth (33).

Bhûta &c. For the body of the soul, austerity and learning, non-eating, and the study of the Vedas. Of the intellect also, characterised by perseverance, but obtused by false notions, the purification is by a correct knowledge. Of the soul, i. e. the soul in the body, by the knowledge of the Supreme Soul, is the highest purification (34).

Note—It should be noticed that the topic of *Śuddhi* or Purification has been dealt with by the Author in the Âchâra Adhyâya, and in this Adhyâya also. In the Âcharâ, in the chapter on 'Purification of things' (pp. 397-427), the Author has dealt with the subject of purification itself.

In this Chapter, on *Âśaucha*, the Author first deals with the topic of *Âśaucha* itself (verses 1-30), and in the four concluding verses reverts to the general topic of purification by way of a supplement to the chapter in the Âcharâdhyâya.

The word *Âśaucha* as used in the Sanskṛt language has a twofold significance viz. जननाशौच (impurity due to birth), and मृताशौच (impurity on account of death), in this sense the word *Âśaucha* may be rendered as 'mourning' also.

These two kinds of impurities lead to the question of the agencies or means which purify, or the purifications, and these have been mentioned along with each cause of impurity.

Towards the end of the Chapter the Author rounds up the subject by mentioning other means of purification leading right up to the realisation of the Supreme Soul.